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Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—*2 Timothy 3. 14, 15.*

RELIGIOUS THOUGHT AND ACTIVITY.

"Hats off to the past, coats off to the future" is the slogan for 1923 of the Americanization department of the W. C. T. U.

The third annual **Religious Book Week,** to promote wider interest in religious books and religious education in the home, will be observed March 4-10. This year's motto is, "Good books build character."

Immanuel Baptist Church, Chicago, of which Dr. Johnston Myers is pastor, has offered to donate its valuable property on Michigan Boulevard to the National Baptist Convention for Baptist uses. In addition to the church buildings there is a large office building on the boulevard frontage.

The plan of two pastors with equal authority and salary is being tried in a Congregational church in Chicago. A joint statement says that after the manner of the early disciples, who went in pairs, they will visit together the entire community, so as to get acquainted with the people and try to carry out a community program.

The Commission on Evangelism and Devotional Life (287 Fourth Avenue, New York City,) offers to send free to pastors a booklet of "Suggestions" for a series of **Lenten sermons** based upon Dr. Bosworth's new book, "What It Means to Be a Christian."

The Lenten season is a peculiarly appropriate time for presenting the great foundation truths of the Christian religion. The minds of the people are more open, their spirits are more responsive, and the hunger of the soul for truth is keener than at other times.

News comes from Los Angeles of the opening at New Year of a quarter-million dollar church structure, called **Angelus Temple,** by the evangelist Mrs. Aimée Semple McPherson. The building is dedicated to evangelism, and with it will be associated an evangelistic training school.

Mrs. McPherson's creed is said to be the fourfold gospel: Jesus Christ as the only Saviour, the baptizer with the Holy Spirit, the great physician, and the coming king.

Sixty Koreans who live in Chinatown, New York, but who are Christians, went to the Methodist Episcopal church authorities some time ago and said that theologically they were going to the devil because they had nowhere else to go. A room was at once given them in the Madison Avenue Church, where they have been holding services ever since in their native tongue.

And now the Methodists have bought for the little congregation the property at 459 West Twenty-first Street, which is to be remodeled into a Korean church and community house. It will be the only **Korean church** in New York, and probably in the country.

The Jewish Year Book for 1923 reports the present total number of Jews in the world as 15,400,000. This is a conservative

estimate; others run as high as 17,000,000.

A writer in "The American Israelite" calls the increase in the number of Jews phenomenal. He says that in 1800 the total was 3,000,000; in 1881 it was 7,500,000; in 1914 it was 14,000,000; and now, eight years later, it is certainly over 15,000,000. "Whereas the European population increased during the corresponding period only threefold, Jewish expansion has been fivefold."

Associate Editor Alice Dunbar-Nelson of the Philadelphia-Wilmington "Advocate" has said:

"Many children receive their **idea of the black race** through a picture of some Hottentot which they have seen in an elementary geography. Every locality has its history tinged by prejudices. There is a prevailing need of giving children the facts concerning Negroes. We do not teach literature: we are taught by literature. Very often the wall of white prevarication does not admit colored truth. We need to begin with little children by giving them correct pictures of the contributions which all groups have made to civilization."

An unusual ceremony recently took place in the chapel of Christ Episcopal Church, Washington, D. C., when Bishop Alfred Harding of Washington **"deconsecrated" the chapel.** The bishop formally declared that "the dedication and consecration placed on this chapel in 1887 by the Bishop of Maryland is now removed, and this chapel is now deprived of all rights, immunities and privileges attached to a consecrated building, and it is set free for such secular purposes connected with the work of the parish as may be approved by the rector and vestry."

The chapel was built in 1887 as a part of the building for Christ Church, which was erected in that year. At present it is found that there is very little use for a chapel located alongside a large and commodious church, the chapel being available only for religious services or meetings of the kind that can be held in a consecrated building under the customs of the Protestant Episcopal church. However, there is abundant need for a parish hall, in which suppers, fairs and community entertainments can be given.

Indians and white people are living more closely together and having more common aims and purposes as each year passes, writes Rodney W. Roundy in the "Southern Workman." On all hands it is recognized that the solution of the so-called Indian problem is not in separation and segregation, but in amalgamation with the common American interests, the adoption of American points of view and habits of life, the mental, moral, and even physical identification with American life.

The mingling of Indian and white boys and girls in public schools is an educational development of prime importance in the Americanization of the Red Man. Of the 83,633 Indian boys and girls eligible for school attendance 30,000 are now in the public schools. The main object in this mingled life is for young people growing up together to have more friendly feeling for one another. Recently all the government schools on the Crow Reservation in Montana have been closed, together with the mission day schools. The enterprise has been a success, in which the enthusiasm of the white people of the Reservation has been joined to the good will of the Indians. On the Flathead Reservation is another successful mingling of white settlers and Indians in the school life. The school children of 4000 white people and 2700 Indians have mingled in twenty-nine out of forty-six public schools of the area.

Current Topics.

Rev. E. H. Byington, pastor of the West Roxbury, Mass., Congregational Church, has been giving a series of four novel sermons. He sent out a circular announcing the series, which explains the texts as follows:

"As my summer vacation was proving uneventful in its surroundings, I decided to make some excursions into realms unfamiliar to me. It was years since I had been to the movies or a League ball game. Not for a long time had I read a popular novel of the day, and seldom do I see a Sunday newspaper. Yet hundreds of thousands of my fellow citizens are devoted to these interests, delight in them, and would feel lost without them. So I concluded to explore a little in these directions. As these experiences were novel to me they natu-

rally suggested thoughts which I shall present on Sunday mornings."

His themes were: "The Tragedy of Monolithic Virtue," after reading "If Winter Comes," "Main Street," and "St. Theresa"; "Living by Proxy: Its Peril, Its Power," after going to the movies; "The Game, and the Real Game," after attending some professional, semi-professional and amateur games of baseball; "The Surface, and Above and Below," after reading Boston and New York Sunday papers.

Columbia as Spiritual Adviser.

In a recently issued bulletin by Columbia University, including the annual report of the dean, the recommendation is made that the director of the social life of the residence halls, in collaboration with the dean and chaplain, be of personal service to students in regard to religious and spiritual questions. The statement proceeds:

"It is commonly believed that college tends to upset the religious faith. Just how far this is true it is impossible to say. Statistics on such questions are almost valueless, since they are usually based on terms which are not and often cannot be defined. In this connection atheist, agnostic, infidel are used freely, often meaning little more than a divergence in opinion on matters of doctrine from the critic. But after all, any one who has come in close contact with many students realizes that the college experience almost inevitably causes, or at any rate accompanies, a readjustment of feeling toward religious matters. . . . . It can hardly be expected that the various college instructors, who have replaced the erroneous dogmas of science by something better, should themselves always be able to adjust any religious feeling that may have been disturbed. Often no one but the person himself knows of the disturbance. It is, however, a part of the responsibility of the college to afford abundant opportunity for wise and reverent advice, consistent with modern scholarship, to students who feel that the learning experience has interfered with the life of the spirit."

Broadcasting Army Religious Services.

The War Department finds that in addition to its practical application to military purposes the use of the radio in connection with army religious services is of very definite value. Major General George O. Squire, Chief Signal Officer, has issued instructions to all signal officers to coöperate, so far as is compatible with the interests of the service, in broadcasting the various religious programs presented by chaplains at army posts.

According to the Chief of Chaplains, Col. John T. Axton, the results of this action are already apparent. The fact that an audience of almost unlimited size is assured causes those in charge of the various portions of the order of worship to exercise unusual care in the selection and rendition of the musical numbers, and the spoken word is most carefully chosen. Fine soloists and choirs and great preachers are often available. Most inviting local programs result, and there is a marked increase in attendance upon the services. At some places chapels and assembly halls are too small to accommodate the congregations. People living a long distance from the posts have enjoyed listening in on services that were being attended by their relatives and friends in the army, and have indicated their appreciation of the provision that is made for the spiritual life of soldiers.

At some posts where local talent for religious services is lacking, the garrisons have assembled to enjoy divine worship conducted in a unique way. Signal officers have arranged to receive by radio, and reproduce through the magnavox, the entire service of some distant church as broadcasted.

OUR PRISON POPULATION.

Dr. Hastings H. Hart of the Sage Foundation, president of the American Prison Congress of 1922, has received from the United States Bureau of the Census advance sheets of the summary of the enumeration of prisoners in the penal institutions of the United States July 1, 1922, and 1917. This enumeration covers the period before and after the United States went into the war, and the period before and after the establishment of national prohibition.

The summary shows (omitting a small number of prisoners for whom the returns are uncertain), for 1922, 150,131 prisoners, and for 1917, 140,186 prisoners, an increase of 7.1 per cent.

Two opposite forces have operated to increase and decrease the prison population, he says. War always breeds crime by loosening moral restraints, by disturbing social relations, and by cheapening human life. It is difficult to measure this influence in the present case because it is obscured by the opposing influence of prohibition, but its influence is plainly apparent in the case of certain states of the Union. Prohibition has manifestly operated to diminish petty crimes and misdemeanors, but there is no evidence in the returns that it has diminished the number of felons sentenced for high crimes to state prisons.

Some people have imagined that in some mysterious way prohibition would change the character of criminals, so that he who stole would steal no more. On the contrary, sobriety increases the efficiency of a burglar, a forger, or an automobile thief. But prohibition does diminish mightily such petty crimes as vagrancy, assault and battery, drunkenness and disorderly conduct, with a corresponding diminution of the population of workhouses, county jails and police stations.

The effect of the war in increasing crime is seen in 20 states which adopted state prohibition before July 1, 1917. These states are Alabama, Arizona, Arkansas, Colorado, Georgia, Idaho, Iowa, Kansas, Maine, Mississippi, Nebraska, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, Tennessee, Virginia, Washington and West Virginia. They had already reaped the advantage of prohibition in diminishing the number of petty criminals before national prohibition was adopted. Every one of these 20 states except Arizona shows a large increase of the prison population. The total number of prisoners in the 20 states was 33,230 in 1917 and 44,025 in 1922, an increase of 10,795, or 32.2 per cent. This increase shows the effect of the war in these states.

On the other hand, the majority of the 28 states which did not have prohibition before 1917 show a marked decrease in 1922, the net decrease for the 28 states being 3.2 per cent. If it had not been for prohibition, these 28 states, like the 20 prohibition states, would doubtless have shown a very large increase in consequence of the war.

The extremists who believed that prohibition would do away with nine-tenths of the crime will have to revise their expectations in the light of actual facts, and the extremists who have maintained that prohibition had no effect whatever in reducing crime will have to revise their opinion in view of the manifest reduction in the number of petty criminals in many wet states.

Incidentally, these figures do not sustain the popular impression of an extensive crime wave. The report of the Census Bureau shows that there were 72.4 convicts in state prisons out of every 100,000 population in 1917, and 74.5 in 1922, an increase in ratio of less than three per cent.

BROADCASTING THE BIBLE.

The Back to the Bible Bureau of Cincinnati, O., is issuing to the press a series of selections giving a "Bible Thought for Today," of which these are a couple of facsimile specimens:

A MORNING PRAYER:—Create in me a clean heart, O God; and renew a right spirit within me.—Psalm 51. 10.

THINK OF THE HARVEST:—Whatsoever a man soweth, that shall he also reap.—Galatians 6. 7.

Special verses are given for special occasions such as Christmas and Thanksgiving. The Sermon on the Mount is issued in 17 sections under the general title, "The Constitution of the Kingdom."

Another series gives "Questions and Bible Answers" like these:

What general exhortation did the apostle Paul give to the church at Thessalonica? 1 Thessalonians 5. 14-28.

What is the Hebrew benediction? Numbers 6. 24-26.

When should we sow the seed? Ecclesiastes 11. 6.

In a Gideon Bible placed in the Grand Pacific Hotel, Bismarck, N. Dak., the following inscriptions on the flyleaves have been made:

"Search the Scriptures, for in them ye have the words of eternal life."

I have read the Bible nearly every day since I was nineteen, and I am now past forty-eight, yet it always has something to fit my needs.—F. D. H.

Here I am again in this same room. It

is now two years since I wrote the above, and I still find it the same dear old Book of books. I am now past fifty.—F. D. Hall, Fargo.

May 28, 1914.

April 17, 1915.

Brother Hall:

Your sentiments are mine. I take it for granted you are a Gideon? If not, you should be. God bless you!—E. L. M.

God bless you both. Matthew 5. 48.

Gideon No. 8614—H. M. P.

Amen. Gideon No. 3949—G. F. P.

In another Bible was found the following note: "Pray for me, please! Miss Louise Rund." No doubt she was in trouble, and realized that Gideons' prayers would avail before God. "Lead her not into temptation, O God, and keep her from evil!"

The religious world was startled recently with the announcement that the Superior Court of California had handed down a decision making the **King James version of the Bible a sectarian book,** and therefore preventing its purchase by school libraries or by any other agency supported by public funds.

It is a hopeful situation that the religious forces of California, now that it may be too late, are bringing forth fruits meet for repentance. With one accord they are appealing to the Legislature,—Protestants, Catholics, Christian Scientists, Jews,—urging that a definition of the meaning of "sectarian" be enacted before the case goes to the Supreme Court which will prevent any standard version of the Bible from being considered sectarian. How blessed it is for brethren to dwell together in unity; and under the threat of an adverse decision by a Supreme Court they can so dwell! —Dr. Robert L. Kelley.

The accompanying picture shows **a Bible for the blind** printed in American Braille by the American Bible Society. It requires 19 volumes, weighs 150 pounds, and costs $75 to produce.

The small volume held by the young lady contains a number of selected passages, such as the twenty-third Psalm, the fourteenth of John, the thirteenth of 1 Corinthians. It is available in New York Point, and Revised Braille. It weighs only one pound, is small enough to be put into a man's overcoat pocket, and sells at a small price. It is published by the American Bible Society, and is the first such volume ever produced.

A Bible for the Blind.

The blind, as a rule, cannot meet the expense of these books, even when offered at cost. The Society depends upon the gifts of Christian people to make possible this service of love. For further information write the American Bible Society, Bible House, Astor Place, New York, N. Y.

A while ago the newspaper press announced that Captain A. E. Matthews of the S. S. "Hatteras," one of the vessels of the United States Shipping Board, Emergency Fleet Corporation, had died at sea, and that there was **no Bible on board** for use in the burial service. In response to a call by wireless from the S. S. "Hatteras," the captain of the S. S. "President Adams," another vessel of the United States Shipping Board, sent a portion of the burial service by wireless to the S. S.

"Hatteras" in order that the body of Captain Matthews would not have to be committed to the sea without some form of Christian service.

Dr. George William Carter, general secretary of the New York Bible Society, after inquiry from the shipping authorities in New York, sent word to Mr. J. B. Smull, president of the Emergency Fleet Corporation at Washington, D. C., offering to furnish Bibles for every one of the vessels of the Shipping Board. President Smull's reply expressed much appreciation of the generous offer, and sent a complete list of the names of vessels operated by the Shipping Board. There are about 400 of these vessels. The Bibles are to be lettered on the outside in gilt with the name of each ship.

The Grave in the Desert.

There it was, like a gold-covered mound, as the slanting rays of the setting sun covered it with the glory of that soft light that heralds the passing of a day into the great silence of a desert night.

The colporter, weary from a long hot ride across the barren plain, had stopped near the door of a dugout. He was looking for "the settler," when his eyes found the lonely grave. But at that moment the door of the dugout opened, and a gruff but kindly voice called:

"How-da, stranger, come in!"

Two youths appeared, and the horse was soon unhitched, the precious Bibles were taken into the dugout, and the colporter made to feel at home by the crude but generous welcome of the plains.

One room, one table, two and a half chairs were all the home contained. The evening meal of "side pork," canned tomatoes, and soda biscuit, was soon prepared and eaten.

During the meal few words were spoken. It was a busy time, the eating of the evening meal. After the meal there would be time,—there would be no chores to do, not even dishes to wash, for when the plates and cups were empty they need merely to be pushed back upon the table, the frying pan hung upon its nail, the coffeepot put back upon the stove.

But the meal was over, and the talk began. It was a great day this,—to have a stranger in the home. The nearest neighbor lived some forty miles away; then, too, that neighbor had a home of his own, and did not come to this dugout to eat and sleep.

It was a lonely group that waited for the news from the great world beyond: the father sixty-eight years old, two sons, one fifteen and the other eighteen. Neither of the boys had ever been to a larger town than the "settlement," some sixty miles away, where less than a hundred people lived.

Many things were told and eagerly listened to. The colporter had traveled far and wide. He knew about the homesteads the government would open soon. He had come in over the Mesa trail, and noticed how the range was better than a year ago. He had talked with the foreman of the big ranch up by the river, and there would be a round-up soon. And so the conversation flowed.

Adroitly and by degrees the thoughts of all were turned to other things. Whose were these plains, the hills, the far-away river winding its mysterious course to a great ocean still farther on? Who was it that made the plains, the sun, the stars? Why were all these things made at all, and where did we fit into this sublime program that the maker had in mind? What was it all about? Was there nothing beyond the sand hills to the west? If so, was there a beyond after that? Did this range contain all there was, and did this life contain all the soul of man could hope for and achieve?

Here then was found the open door. None of the three had ever seen a Bible, as far as they knew. None of them had ever asked himself these searching questions. None of them had ever felt his personal need of God, nor had they ever heard the story of his redeeming love.

True, a few months before, when the wife and mother had passed away they had wondered why death had robbed them of her presence. But how could it be helped? Indeed, there was no help at all. Does not every living thing face death? And, reasoning thus, with friendly neighbors' help they laid her in the grave so near the dugout home,—without a prayer, or song, or Scripture verse.

Long and late they sat about the rough

table in that room. Tenderly this humble man of God read them the story of the cross. Confidently he explained the plan of life for this world and the promise of a resurrection to the life beyond. In deepest silence father and sons listened to the words that fell like rain upon the parched ground. Finally, when the climax of a trustful, personal surrender to God was reached, he offered them the Friend of the friendless, and then and there the three kneeled down with him and made their acquaintance with God.

Soon the morning came, and the colporter must be on his way. He was now saying goodbye. The father held his hand, and how he struggled to keep back the tears as looking over toward the silent mound nearby he said:

"Oh, brother, if only you could have come before she went!"

It is not the lonely grave that calls us to this scene, but the father and the boys. There are many such homes. Not on the plains alone, but everywhere,—thousands of them are found annually by colporters of the American Bible Society! Thousands of parents and children without the hallowed influence of the Book of books consciously touching their lives at any point! One cannot help but wonder what these men and women without the Bible today will be tomorrow. They need the Word. God help us to take it to them!

THREE WAR HISTORIES.

It happens that summaries of the activities of three organizations during the war have reached us about the same time. They are the Y. M. C. A., the American Red Cross Nursing Service, and the Jewish brigade in the Palestine campaign.

The report of the Y is in two volumes entitled **"Service with Fighting Men."*** Ex-President Taft was president of the editorial board that took this stupendous task in hand, and he writes an appreciative Foreword. The report is an accounting to the nation of the stewardship entrusted to the Y, and is one of the distinct permanent values of the war. Its matter is based upon original Y records, official orders and reports of the Army and Navy and other government departments, and other reliable data. It is a model of compilation, clear and intelligible, however much condensed.

The field covered is, in principle, the entire range of welfare work carried on in the American army and navy, and by Americans for the Allied forces. Not only did the Y perform more than 90 per cent of welfare work for the boys overseas, and over fifty per cent in home camps, but it was the one organization pinned down to definite responsibilities in every area occupied by the forces abroad. That means between four and five millions of American soldiers and sailors, not less than nineteen millions of Allied soldiers, and five millions of prisoners of war, in five continents.

This wide experience furnishes a distinct contribution to applied social science. It was not alone the largest beneficent civilian service ever undertaken for the fighting man, but it was recognized as an essential part of modern military organization.

Like schools, hospitals, and other benevolent effort, welfare work in the army and navy came through a civilian Christian society.

The experience, invaluable for the future, has taught the importance of various features,—equipment, material supplies, organization, personnel, women workers, coordination with military authority and program, etc. By no means least are the maintenance of close touch with the home community, religious ministrations, and other vital links between the folks at home and the boys at the front.

Other nations looked on, and came to realize that the American idea resulted in heightened morale and better soldiers.

The Red Cross nurse comes to her own in the next report, the complete and official **"History of American Red Cross Nursing."†** Finding the roots of the Red Cross idea in the work of Florence Nightingale and in the Civil War efforts, the American organization seized its opportunity in the Spanish-American War.

*Service with Fighting Men: An Account of the Work of the American Young Men's Christian Associations in the World War. Association Press, New York. Two volumes, 636 and 664 pages, with maps and diagrams.

†History of American Red Cross Nursing. Macmillan Co., New York. 1562 pages, illustrated. $5.

After various processes of reorganization and affiliation with the American Nurses' Association, it was incorporated by Congress in 1905. President Taft gave it government recognition and authority in 1911, so that the stage was set for efficient service ere the world blew up in 1914, when the good ship "Red Cross" sailed from New York on September 12 upon its errand of mercy as the harbinger of American earnestness and skill.

From this to the end of the story the book is composed quite largely of personal information derived from reports and letters of participants. That makes it most interesting reading, for it intersperses much of the human element with the professional and historical. Also it helps to cover the ground quite thoroughly, for it gives glimpses of the work the girls did all over France,—not France alone, but all over Europe and in Siberia.

Even though confined to the nursing service and so not embracing the wider activities of the Red Cross through its chaplains, relief workers, recreation secretaries, etc., it is a noble record, for which America may be justly proud and grateful. Its scope covers army, navy and civilian nursing, dietitian and nutrition work, and in addition rural and public health nursing after the war. An appallingly long list in the Appendix names nurses who died in war service, or as a result of it.

The story of **The Jewish brigade in the Palestine campaign*** is of course much shorter than the foregoing, so it can afford to be more detailed. It comes from the pen of a British officer to whom was committed the command of this unit. Col. Patterson is not a Jew, but his imagination was caught by the nature of the duty imposed upon him, and both common sense and sympathy impelled him to throw himself wholeheartedly into the carrying out of the plan.

It was in 1917 that the British government responded to the agitation for a Jewish legion to aid in the redemption of Palestine. Strange to say, violent hostility to Zionist aspirations and therefore to the idea of a Jewish regiment immediately began to appear in influential English Jewry. A deputation to Lord Derby, secretary of war, even blocked the use of the name Jewish regiment. But the majority of Jews in England favored it, and a battalion went into training.

Col. Patterson testifies that they soon developed into good soldiers. Not a single civil offense was recorded against them during several months of training at Plymouth. The wet canteen had to be closed, as never a pint of beer was asked for.

The first battalion sailed for Egypt in 1918, with other battalions in training following. There their troubles began. General Allenby said frankly that he was not in favor of the War Office policy in sending a Jewish battalion to Palestine, presumably because he was trying to placate the Arabs at all costs. The Jew was a disturbing factor. So the battalion got no favors and little mercy at G. H. Q. in Cairo, nor later in service in the Egyptian Expeditionary Force in Palestine, although individual commanding generals in the field were fair and sympathetic. Not until the home government called down the military administration did the Jewish brigade begin to have a fair deal. Col. Patterson blames the malign and anti-Semitic attitude of certain men in the military administration for the Jerusalem pogrom of 1920.

The Judeans, as they were at last officially named, saw front line service in the Jordan Valley and beyond, and made an honorable record. The story has the fascination of its Old Testament setting, and Col. Patterson makes continual references to Bible incidents. A large number of photos add to the interest. All in all we have here one of the most romantic episodes of the war, with immense appeal to the student of the Jew.

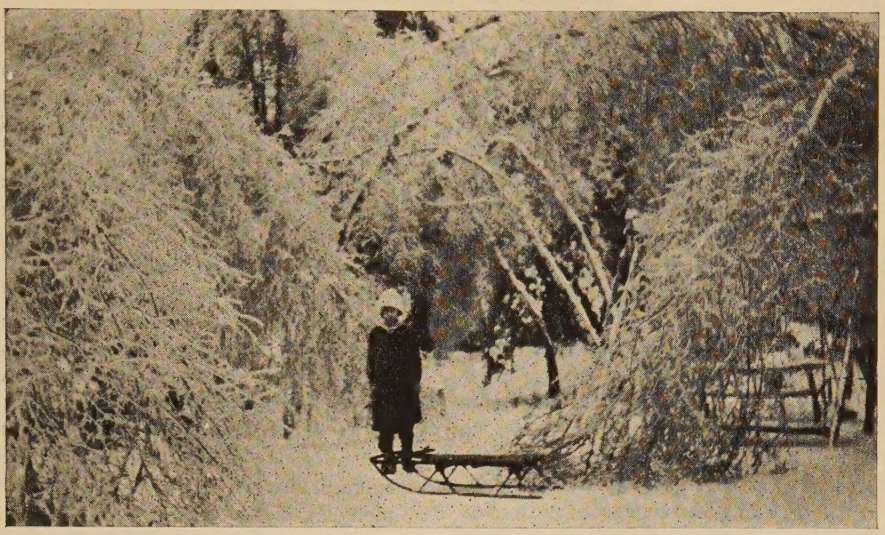
*With the Judeans in the Palestine Campaign, by J. H. Patterson. Macmillan Co., New York. 270 pages, illustrated. $2.25.

OTHER LANDS.

"Therefore, Brethren, We Are Debtors" is the inscription on the war memorial recently unveiled in Regent Square Presbyterian Church, London.

Rev. Daniel Wilshire of Nassau, Bahamas, writes that owing to the low price of sisal the congregations of the **Bahamas Baptist Union** are nearly starving, while Nassau is mad with whiskey money.

Besides the Vaudois, Baptist and Meth-



When Jack Frost Comes to Northfield.

odist churches, there is in Italy, says "La Semaine Religieuse," another Protestant denomination which since 1889 has called itself the **Italian Evangelical Church.** This body, which comprised several independent groups in different parts of the kingdom, born as a result of the reading of the Bible, was organized at Bologna in 1865. Its characteristics are that its members are proselytes converted from the Roman Catholic church, and it is frankly evangelical, and Italian, and independent of the state.

One of the best-known Christian workers in London lately said:

"We have **lost the help of a generation.**"

Asked what he meant, he pointed to the difficulty of obtaining the help of young men on the committees and boards that are responsible for the oversight of Christian activity. He said, sadly recalling his own losses in the war:

"They are not with us because they do not live."

There is the sadness of truth about this comment. The best of our young manhood, who in the natural course of events would now be with us, were the first to volunteer for war service, and from their ranks the heaviest toll was taken. Trained to believe that duty and sacrifice are part of the teaching of Christ, they counted not their lives dear unto them, and laid them down at the call of country. We are now reaping the results of their sacrifice, and there is not a prominent council or board in London that does not see the effects of the ravages of war. Will the coming generation between twenty and five and twenty be as their predecessors?—"Evangelical Christendom."

An independent church in **Glasgow, Scotland,** known as St. George's Cross Tabernacle, whose pastor is D. J. Findlay, is a successful example of that class of work. The past was its 48th year.

Special speakers were secured throughout the year, for a month or more each. Two new names were added to the list of "Our Own Missionaries," but the report does not say how many were already on that list.

"God's presence has been made very real and conscious in the many gatherings in the Prayer Room; in the earnest testimony in the open air, maintained many times every week without any seasonal breaks; in the faithful work of our visitors, who go from door to door in our mission district, and from bed to bed in the hospitals; in the delightful meetings of the three sections of our Christian Endeavour Society, which abides in perennial youth and freshness; and indeed there is no part of the work where there has not been cause to rejoice in the manifested presence in the midst.

"His presence in the offertory? Yes, cer-

tainly! We worship him in all our offerings for his service and to his praise. We had plenty of cause to fear as we looked forward on the financing of the year just past, but as always he has been better than all our fears. To our own astonishment the total income was larger than ever before, amounting to £2844, of which £1667 has gone to foreign missions: rather more than the previous best, and this in a year when almost every one has had a reduced income, and many have had practically no income at all."

The support of the ministry is not drawn from the funds of the Tabernacle noted above, but is provided by gifts specially sent in for that purpose, and which do not appear in the statement.

From the Baltic States there comes a curious instance of **the triumph of political antipathies over religious sympathies,** says the "Christian World."

The little Republic of Latvia has made a Concordat with the Vatican. Although less than a quarter of its fifteen hundred thousand inhabitants are Roman Catholics, this Concordat concedes to their religion a position of preëminence over other faiths. Romanism is to receive annually from the state more than twice as much money as will be granted to all the other religions put together. Salaries from the national exchequer will be paid to its archbishop and bishops and priests, but the clergy of other faiths must depend upon their own congregations for support. The cathedral and convents and schools of the Greek church are made over to the Roman, and the Lutheran church of St. James will probably be converted into a Romanist cathedral. (One Lutheran church in Riga boasts of possessing the largest organ in the world. It is to be hoped that this treasure will not have to be surrendered.) By a two-thirds majority the National Assembly has ratified this amazing Concordat. Not that the Assembly contains many Roman Catholic members, but it suspects the Greek clergy of sympathizing with Russia, and the Lutheran clergy of sympathizing with Germany.

The Friends' Work in Poland.

It is sometimes said that to contribute to European relief is to pour money into a sieve. Such is not the case with Friends' work in Poland. The following paragraphs, taken from the report of one of the Quaker workers, show that Friends' Service is not merely relieving the suffering of the refugees, but is enabling them to begin life on a self-supporting basis within a remarkably short time.

"A very poor family returned from Russia in the autumn of 1921. They lived in a dugout, and potatoes were the only food that they had tasted during the winter. I visited the family in April, and decided that the spring crop must reconstruct their lives. The mother came three times to ask for horses to plough the land. When our column reached her village the controler ploughed two morgs of land for her. A week later she received 8 puds of oats to seed the dessiatine.

"The land was of fine quality, and yielded over 100 puds of oats in return. Besides, the family received a number of garden tools from the Mission, and the children worked in the fields for the neighbors, and together earned a substantial sum. Much of the oat crop was sold to buy rye for fall seeding. To seed the fall rye crop the family no longer asked for Mission help in ploughing their field, but were able to pay their neighbor to do the ploughing. Later they were able to buy a sheep and horse from the Mission. Now they are hauling timber to build a new house. It has been a remarkable change in eight months. Not all is the material help received, for they have worked very diligently since the Mission offered to start them, but without this stimulation they might have got no further than during the previous seven months.

"About 100 families have received help from the Mission in this district, and there are a great many who have progressed equally well as the family mentioned above."

Reports from the Polish Mission covering September and October, 1922, told of the successful conclusion of the fall plowing by the Mission plowing columns. Between September 17 and November 4 the columns plowed approximately 2283 acres for 1734 families in 108 different villages.

The Mission in Vienna recently extended its fresh milk distribution to include a number of groups which had not received milk previously. Eight times during the

first day of this new distribution, a mother turned to her child with the cry:

"Now you know what milk tastes like!"

Many of these children, though several years old, had never before tasted milk. The fresh milk distribution carried on by the Friends' Mission is helping to save many little lives from disease and the fate of a cripple.

The Situation in Russia.

The religious situation in Russia continues to be uncertain and perplexing.

An informing report on conditions in Russia was recently made by Bishop John L. Nuelsen of the Methodist Episcopal Church to its Board of Foreign Missions. After the introductory observation that a general catastrophe is approaching in Europe unless America finds a way to assist in averting it, the bishop said:

"Now as to Soviet Russia. I have heard again and again the expression, 'When Soviet Russia opens we will be glad to do this, that and the other thing.' Soviet Russia is open. . . . . Five weeks ago yesterday I preached three times in our Methodist church in Petrograd. . . . . I had all of our pastors in Russia together, and each one of these pastors reported that in the town where he is preaching the gospel our chapels are too small to contain the crowds. I inquired of them whether there was any interference on the part of the government. They said to me, 'There is not the slightest interference: we are absolutely at liberty to preach the gospel, and we have more calls than we can answer.'"

When the Protestant churches of America, acting through the Federal Council, chose the clergy and leaders of the Russian church as the special beneficiaries of the relief which it had to offer, they undertook a unique service. The Lutherans, Baptists, Mennonites, Anglicans, Roman Catholics, Reformed and Jews, had already taken measures for the relief of their own populations, but the great mass of Russian churchmen, representing 85,000,000, had been left to shift for themselves without a message from anywhere in the time of their greatest distress.

Speaking of the future, Rev. John Sheridan Zelie, who was in Russia last summer as agent of the Federal Council, proposes that whatever is done be done with full recognition of the priority of other communions than the Russian which have long existed there. The Lutherans with their more than 3,000,000, the Reformed with their 85,000, the Baptists claiming at least half a million, the Mennonites with their 66,000, the Anglicans with their 5,000, all of these have an importance out of proportion to their numbers. "Whatever is done ought to be done only after fullest conference with all these. It might even prove to be the highest wisdom to pour all our strength into assisting some of these, using their present advantage, rather than anything else. But certainly it is no time for everybody to plunge in. The more isolated and divisive efforts there are, the more they will be welcomed by those who seek the overthrow of the major church. We do not want to introduce into the Christianity of Russia a situation which this Council is doing its utmost to bring to an end at home. We may be too easily flattered by the ready reception likely to be given to all sorts of religionists in the near future. Each one of them will be one more of the forces counted upon to drive a wedge into and further disintegrate the Russian church."

Mr. Zelie has something to say regarding the new organization called the "Living Church." "It is not easy for people at this distance to make out just what the Living Church is, and I may add that it is not much easier in Russia itself. Months of inquiry on the scene may leave you as much at a loss as when you began. Its prevailing character is anything but clear. It contains within it nearly every type from the sincere reformer to the agent of the present government. It contains men who have joined it as perhaps the quickest way of accomplishing some one reform in which they are interested, though deploring many other of its activities. It has place for the opportunist, the ambitious, those who wish to profit by the present disorder, the real evangelical, the Christian socialist, and the real enemy of the church as well. Nothing is more difficult to make out than the prevailing character of this church party.

"The Living Church has assumed the high administration of the church, and offers itself as such in the present difficulties. The patriarch has never abdicated, but just before his imprisonment delegated

his duties for the time to another, who has never been allowed to assume them. The Soviet government has aided and encouraged the Living Church, so that men who chose not to obey its commands have been in peril. The earnest and devoted churchmen have been sorely put to it to know whom to accept as their leaders. In one of the cities where local church life had been made extremely difficult, a group of laymen addressed a respectful inquiry to the government asking whether church and state were really separate as provided in the statutes, or, if not, whether they were to take the mandates of the Living Church as the orders of the state. The reply was that the government did endorse the Living Church, but only to a limited extent; that for themselves they would prefer a church so advanced that atheism might be openly preached from the cathedral pulpits, 'as in some of the American cathedrals.'"

IT'S ALL IN THE EYE.

Miss Frances L. Garside.

Men and women of foreign countries, who because of great wealth or achievement have become as accustomed to the spotlight as to the morning sun, are met at the dock on arriving at the port of New York, by a throng of reporters who want "first impressions." That all of them look at us from almost the same viewpoint, that of a person grown somewhat blasé with applause, does not lessen the value of their impressions. They are interviewed; they are quoted in press and public; they say the same things that have been said before.

This tiresome repetition is what makes the opinion of a humble little silk-worker from China all the more interesting. Her name is Mei Ling, and she was chosen from her most ordinary task in the reeling room of a great silk mill in Wusih to come to New York for the International Silk Show last year.

She was not met by photographers or by reporters, she had not been heralded as a "good story" in the offices of the metropolitan newspapers, but the things that impressed her most are illuminating of greater events than impressions reported by women more prominent.

Mei Ling had never before been as far from home as Shanghai. Her audience to whom she told of what she saw was made up of humble mill workers like herself. Three things stood out in her mind more than the great buildings, the theaters and the streets of New York:

"In Japan I saw a woman, a working woman, in a shop reading a newspaper;

"In the silk factory that I went to see in America they only work eight hours a day;

"All the workers had fountain pens to write with."

On that day when 2000 Chinese working women heard from one of their own number that women in other countries have an opportunity to read, shorter working hours, and wages to buy such luxuries as fountain pens, something happened in China; a milestone was passed.

The second milestone was passed on the day that Agatha Harrison, sent out by the National Board of the Young Women's Christian Associations, arrived in Shanghai and began her work as national industrial secretary. She wrote back that she had not realized until she saw for herself the conditions under which the women and girls of China live and work.

"In the majority of cases," she wrote, "exploitation of the worst kind is going on, and industry is being built on the worst foundations,—child labor, unhealthy working conditions, long hours and low wages."

Women in the factories in China work twelve hours a day, and have only two days off in a month. Many work in the factory all day, and sleep in a compound at night in such crowded, unsanitary quarters that sickness results. Human life is of little value; the girl who succumbs to sickness is cast aside as of less value than the machine by which she earned the small pay that was just enough to sustain life.

Time to read a paper! Knowledge for reading it, and such luxuries as fountain pens! Mei Ling's impressions have more of a background and are more of a prophecy than those of the more important in the social scale who are more commonly quoted.

The three evils of today are selfishness, suspicion and superstition. These must give way to brotherhood, trust and knowledge.—Bishop of Liverpool.

CURRENT THOUGHT.

Three reasons for democracy's alienation from the church: indifference, the disappearance of the fear of eternal punishment, and the opinion that Christians and preachers do not believe what they say they believe.—Mr. Lansbury.

Sir Herbert Edwards' words on how India will be fit for self-government still hold good. "There is but one principle which has the life in it to regenerate a nation, to regenerate its atoms: that principle is Christianity. Till India is permeated with Christianity she will be unfit for self-government. You ask me to indicate a safe policy for government. I say, **An open Bible.**"

The Jew will not be won as long as the preaching of the gospel to him is made the business of a few enthusiasts within the church,—the rest indifferent to or coldly disparaging of their zeal. There must be no sniping in the rear. The whole church must be in the work, each member believing in it as he believes in Christ himself. When that happens, the Jew can do no other: he must accept Christ.—J. M. Richardson.

We saw clearly that there is a great deal of patient study and hard thinking yet to be done if we Chinese Christians really are to understand **what Christianity means.** In a way this is a revelation to us. Hitherto we have thought that the West had the monopoly in understanding and expounding Christianity. We see now that is not so. The West has brought to us their traditional Christianity, but it is left to ourselves to probe the depth and discover the richness of the religion of Jesus Christ.—T. Z. Koo.

Many are praying for "a revival in the church," but I have not heard one pray for **"a revival in me,"** or to be shown their own sin. . . . . When God receives me, the souls I touch will be saved, and just so others. Will you not pray for me? I have brought only one soul to Christ in two weeks. Do not I need revival? Am not I on the down-grade when I have to make such a confession as this? My heart cries out to him, Forgive me my sins! May the Holy Spirit reveal them to me, and cleanse me from them in the precious blood of Christ!

Christ's peace is only possible under those conditions found in Christ's kingdom. Therefore Christ reigns over individuals if these observe his laws, reigns over families when these keep inviolate the sacramental character of marriage, and reigns over society when this acknowledges God's supreme, universal sovereignty. Only by the restoring of Christ's reign in the earth can the future pacification of humanity be achieved and made secure. Our watchword must be not only Christ in the individual life, not only Christ in an unChristian world, but **Christ in Christ's kingdom.**—The Pope.

Not only does this new orthodoxy artificially and arbitrarily reconstruct the New Testament writings: it also collides with the deepest instincts of those who know Christ as divine Redeemer and Lord. **Christ himself is the power** which will set aside this new effort to eliminate him as a divine Saviour of men. Christ, resurgent and victorious over and over again, is the outstanding fact of Christian history. He has been buried many times. He always rises from the dead with new power. As it has been, so it will be. But his people must be loyal to him, and make their testimony clear and strong.—President E. Y. Mullins.

A formula based upon what we already know, used as a means of finding out that which we hope to know, is called **an hypothesis.** It has been said that an hypothesis is only a theory or guess; that one man's guess is as good as another's. Whoever talks thus is either uninformed, or dishonorably clouding vital issues and weakening faith. Even the tyro in science knows what hypotheses have accomplished. By their means we have found a new planet as well as new elements of matter, we have developed means for utilizing electricity and radio-activity, we understand better the meaning of life, and the cure of various diseases. No scientific man will organize an hypothesis which is not already made probable from the study of facts. A scientific hypothesis is a reading of cosmic forces.—Dean Shailer Mathews.

THE MISSION FIELD.

When you have seen some of the churches meeting in the one Korean living room you have a better idea of what Paul may have meant when he said, **"the church in the house** of Nymphas."—Rev. Walter C. Erdman.

One of the firstfruits of the India Methodist Episcopal Centenary Movement has been the organization by the several conferences on the field of the **India Missionary Society.** This is in fact a home mission organization, looking forward to the extension of Methodist mission activities to the unoccupied areas in and about India. The society sent its first missionary into active work in 1921.

One wet day the keeper of a tea-shop in Persia tried to prevent a colporter from entering, saying: "Your clothes are wet, and you will defile us."

(Shî'ah Moslems believe that the wet hands or clothes of a Christian or Jew will defile them, and a few years ago no Jew or Christian was allowed to be out on a wet day because of this belief.)

"On the contrary," the colporter said, "I have come with a book which, if you receive its teaching, will **make your sinful heart clean."**

Then he entered the shop and sold a number of Gospels.

Indian Moslems are dismayed at the most recent news from Turkey, which seems to indicate a policy of **getting the Khilafat out of politics,** and some of them have sent telegrams of protest to Angora, asserting that the military and political power is an essential ingredient in religious leadership. Well, so the Roman Catholics of the Western world thought for some hundreds of years, but with the unification of Italy the pope lost every shred of temporal authority, and the papacy was never so strong and so useful in former times as it is today, and nowhere in the world is the Roman church so effective a religious agency as in America, where it never had any connection with the state. The ending of the Turkish monarchy would be the best thing that could possibly happen to Islam.—"Indian Witness."

In his address at the Shanghai National Christian Conference Mr. T. T. Lew succinctly set forth **the aims and aspirations of the Chinese Church** as follows, says the "Chinese Recorder":

Be a fearless fighter against sin;

Be a faithful interpreter of Jesus;

Stand as the flaming prophet of God;

Be an obedient disciple of the Holy Spirit;

Be a worthy teacher of the Bible;

Be a genuine servant to the Chinese people;

Be a defender of Christian unity and comprehensiveness;

Be a courageous experimenter in cooperation.

Such is the church the Chinese Christians need, which the Chinese Christians are praying for, and for such a church many will be willing to lay down their lives. Are we ready for such a church?

When Christianity was proscribed in Madagascar by Queen Ranavàlona in 1835, and the possession of Christian books made punishable by death, the London Missionary Society missionaries had to leave the island. As David Griffiths was leaving his station, he held up a Bible as he sat in his open palanquin, and said:

"You know, my friends, I have taught you that this is the Word of God, and you believe it. But your queen says it is only the word of man, a foreigner's book, and that she will destroy it. And no doubt if it really is only man's word, she will destroy it, for she is a powerful sovereign, and the army and the mass of the people will help her. But if this Book is the Word of him who has said, 'Heaven and earth shall pass away, but my word shall not pass away,' then all that Ranavàlona can do will not destroy it; **it will live and grow."**

God's Word was concealed by the converts, and it lived, and has grown from that day to this.

It is becoming more and more evident that **Mohammedanism is meaning nothing** to the majority of these people about us. Our school girls tell us:

"Yes, we pray, and we believe God answers our prayers, but we know that there are many things in Islam which need to be changed, and we can see that Mohammed does not mean as much to us as Christ does to you. Won't you pray that we see the true way?"

There is very little public praying seen at Teheran. The old forms are dying out. Several years ago it was a common thing at the noon hour and at sunset to see numbers of people kneel at the call of prayer: now it is a rare sight. The other evening, at sunset, as we stopped in the bazaar to buy some cloth, the keeper of the little shop was on his knees bobbing back and forth in a most reverent fashion. My companion and I began the endless process of Persian bargaining with a young lad very anxious to sell us the material for twice its value. The rest of the bargaining soon became too much for the praying proprietor. He stopped in the middle of his prayers, and entered heartily into our discussion. As we moved away we saw him begin again to bow his head to the ground and continue his mutterings. A few years ago, I am told, this would have been an impossible incident.

We are all so thankful that the sincere prayers of our Christian friends at home are behind us in this work, and that new interest has been aroused in this difficult Mohammedan problem.—Miss Charlotte E. Young.

In one town where I had sold about 100 copies the mullahs roused the people against me, saying:

"These books are infidel! Tear them up, and Hosain [the great Moslem saint] will reward you!"

The people in their ignorance thought that the more books they destroyed the more they would please God, and soon the bazaar was covered with torn leaves from the Gospels. Then they trampled on their work of destruction, and grew excited, shouting curses on the kafir (infidel).

The fear of death took hold on me, and I lifted up my heart in prayer as I went to see the governor. He sent men to tell the people that they must not harm me, and that if they did not wish to buy the books they need not, but that they had no right to buy the books and tear them up. This order quieted the crowd. Then the governor purchased a Bible in the presence of the people, and said:

"This is a holy book, O Moslems!"

Turning to me, he asked: "Do you wish me to have the men arrested and punished who tore up the books?"

"No, it is not necessary to punish them, for our Saviour has commanded us, Bless them that curse you, and do good to them that despitefully use you."

When I had said this the governor turned to the people and said: "O Moslems, it is **this Word that will be victorious,** and not you!"

Japan proper covers an area of 147,000 square miles, and has a population of about 56,000,000. Roman Catholic missionaries reached the country in 1549, but engaging in political intrigues, they were expelled, and in 1624 Christianity was prohibited on pain of death. For 230 years Japan was practically closed to the outer world, but in 1853 it began to open to American and European influences. Still more recent is the toleration now fully accorded to Christian effort. In 1889 a new political constitution, formed somewhat on the lines of that of the United Kingdom, was promulgated. At the first general election under this constitution, held in 1890, fourteen Christians were elected to seats in the House of Representatives, and a Christian was subsequently appointed Speaker. In 1912 the government policy which gave exclusive patronage to Shinto, the official religion of the country (Buddhism, the popular religion, had been disestablished in 1884), was changed, and Christianity was recognized and its aid sought.

American missionaries arrived in 1859, but for several years they could do scarcely any direct evangelistic work. The first British missionary, the Rev. G. Ensor of the C. M. S., reached Japan in 1869. According to the "Christian Movement in Japan, 1921," the Protestant missionaries in Japan proper in 1920 numbered 1263 (men, 414; wives, 360; single women, 489). There were 3750 Japanese workers connected with Protestant missions, of whom 1772 were professing Christians, and 167,000 adherents. The missionaries of the Roman Catholic Church numbered 452,

Japanese workers, 179, and converts, 76,000. The Russian Orthodox Church had one foreign missionary, 105 Japanese workers, and 37,000 adherents.

The national Congress of Brazil has passed a bill giving to diplomas in engineering issued by Mackenzie College the same official value as to those issued by the government schools.

Mackenzie College was begun as an American primary school in 1871 by the Rev. George W. Chamberlain, a missionary of the Presbyterian Board.

By 1885 it was recognized as the first school of S. Paulo, which is the educational center of Brazil, and had nearly 200 pupils. All this time the school was paying all its expenses, except the salary of the director. In 1891 the upper class was made the nucleus of a high school under the care of the Protestant College Corporation, and later when real college work began the primary school was leased to the college and passed from the direct care of the mission. It is now on a non-sectarian basis. A charter was granted the Protestant College by the regents of the University of the State of New York in 1891, and later, in view of the generous gifts of the Mackenzie family, the name was changed to Mackenzie College.

The institution now provides a high grade engineering course, a four year high school, a commercial high school, complete primary and grammar grades.

Mackenzie College is but little known in the United States. It has gone on its way quietly, asking few favors and depending principally on its own resources. Competent judges have pronounced it easily the foremost educational institution in South America.

The record of achievement is a remarkable one. Thousands of children and youths have been under the school influence for various terms from one to fourteen years, and this influence has moulded their lives, and in very many instances, affected the communities from which they came. As great a tribute as could be paid by this nominally Catholic community to this Protestant College is that from all parts of this great country children are sent to it by their parents against the protests of the priests, and at tuition fees involving seven times the expense which they would have incurred at the government schools.

News from Sam Higginbottom.

Each day is so full of interesting things that there is no time to pause and write them up.

The political situation seems much easier. Non-coöperation seems to be dead. Hindu-Moslem unity has had many severe trials, and there is much less talk of it today than there was. The Angora government in giving direct denial to the claim of the Indian Mohammedans, namely, that the Sultan of Turkey was both temporal and spiritual leader of the Moslem world, has left the Indian Mohammedan agitators without anything to agitate with non-Moslems. The Indian Khalifate party have had the ground taken from under their feet, not by the action of any conquering Christian power but by fellow Mohammedans. At present they do not know what to do, what new line to take to embarrass the government.

The Leper Asylum is flourishing. Dr. Douglas Forman reports a cure. A boy of seventeen, son of leper parents, a leper since early childhood, was persuaded to undergo a rigorous course, with the result that he is now declared to be free from the disease. Dr. Forman has a regular squad taking treatments, and naturally the success is causing more to take it. Every single case undergoing treatment shows improvement.

Mr. Pitali, a leper for over 25 years, who was head of the science department of one of the largest mission colleges in India, and who is a leper, is greatly encouraged. Dr. Muir, successor to Dr. Sir Leonard Rogers, who had so much to do with devising the treatment, was here for two days on inspection. He carefully examined Pitali, and told him he thought he would be able to go out in six months. He is practically cured, but does not wish to take any chances. Mr. Pitali has been a most useful member of the Asylum. With his scientific training he has been able to make a survey of all the lepers for hookworm, malaria, and many other diseases. When these chronic diseases such as hookworm and malaria are first of all got rid of, then there is some hope for the leprosy cure to

work, but with these other diseases active they so sap the vitality that there is little chance for the leprosy cure to work. Furthermore, without plenty of fresh vegetables and milk there is not much hope of the cure being effective, so Dr. Muir was very glad to see the lepers' garden plots, out of which they get regular supplies of fresh vegetables the whole year round. Our dairy also is producing enough milk to supply the children in the homes and the lepers undergoing treatment.

TROPHIES OF GRACE.

Thirty-three years ago a man of the Kunbi caste, a Hindu, died in my compound, a victim to the opium habit. He had been the headman (patil) of his village in the Nizam's territory. He left his little son, who was about six years old at that time, in my care. He attended the mission school here, and the normal training school at Ahmednagar. He married a Christian girl of the same caste, and both have worked since then in Sholapur.

His eldest son has just passed the matriculation examination of the University of Bombay at the head of the list. He is entitled by this to receive the Baba Padmanji Scholarship of one hundred rupees, as well as the mission scholarship given from a fund to promote higher education. He is now in Wilson College, Bombay. This boy has developed into all that his grandfather was not, except perhaps in a kind of perseverance, which in the case of his ancestor was not "finely touched to fine issues."—Rev. W. O. Ballantine, Bombay Presidency.

Canon R. H. Leakey of Bukoba, in Tanganyika Territory, reports the baptism of **Ruhinda, the mukama (king) of Ihangiro, and his wife.** They had been prepared by the Rev. Sedulaka Kibuka, and were baptized by the Bishop of Uganda. The church was far too small for the crowd which gathered, so the service was held on the top of a mound in Ruhinda's compound, and more than 2000 heathen saw their mukama received into the Christian church. He had collected all the charms from his houses and put them in the courtyard, that every one might know that he had thrown them away; one charm he handed publicly to the bishop just before he was baptized as a token that he had given them up entirely. Canon Leakey adds:

"It was a wonderful sight to see this man, a local king, in the presence of his people giving up the emblems of his old heathen religion, and confessing Christ before them all. He was called Richard James, for he wanted the names of some kings."

I was entertained in another village at the home of **Mr. Li, the blacksmith,** whose influence is felt for miles around.

The first order of the day for Mr. Li is his morning watch. He comes into the living room with his hymnbook and Bible, and stands by the table, utterly oblivious to all surroundings. He first sings a hymn in a lusty voice, reads his daily portion, and prays audibly but for God alone to hear. After another hymn he goes to his shop, where he is busy all day, and the theme of his conversation with his customers is apt to be "the wonderful Saviour." In the evenings the family take their benches out on the bank in front of their home to rest a bit, and the neighbors come. The elders chat while the children play. Sooner or later Mr. Li directs the conversation to his one great theme.

I heard him say that before he became a Christian he used to get very angry under provocations, but now under the same circumstances he remembers that the Lord said, "Vengeance is mine, I will repay," and he keeps calm.

The last thing on the day's program is the family prayers, when they use the daily readings of the Sunday School lesson, verse about, and each one leads in prayer.—Mrs. G. L. Gelwicks.

SHADOWS!

In the Solomons, in spite of the usually settled weather of the trade winds, we are subject at times to what are known as "black squalls." Out of a calm, peaceful sea and sky, black menacing clouds quickly form, and burst with very little warning in lightning and terrific thunderclaps, and fierce blinding squalls of rain and wind. It is all very terrifying while it lasts. But in an amazingly short time it

has all passed into the west, and the sun and gentle trade wind resume their usual sway.

How continually we have seen such a **storm enacted in the spiritual realm** down here! This is one of the places "where Satan's seat is." But it is witnessing many sons being brought unto glory, and darkness giving place to light in villages and whole districts. And I think we can very truly and literally say: "The devil is come, ... having great wrath."—Dr. Northcote Deck.

We have **not such a free field now as formerly.** The Buddhists are stirring. About three months ago they had a 10-days' revival mission, and quite a number are said to have openly joined them. This New Year the city has been placarded with yellow strips bearing characters meaning, "Honor to Amita Buddha," and another series of meetings is to be held soon. Another religious society, which combines the teachings of Confucius with the worship of certain idols, has had so many adherents of all kinds that the leaders are beginning to get nervous. The new society, which started last year, has also done a lot of bill-posting this New Year, but it has not the respect of the people, and is reported to be a money-making business of a few. None of these have anything for the poor and uneducated. How glad we are that unto the poor the gospel is preached, and whosoever will may come!

We all left Tengyueh November last, and reached here in five days. We left the mission house at Tengyueh vacant. The station was opened fourteen years ago, but the work has been hard all along (most of these Chinese cities are hard, and comparatively barren), and even now there is only a small handful of Chinese converts there. The Chinese in this province of Yunnan are apathetic and indifferent to a degree. They are not all unfriendly, by any means; in fact many of them are genuinely friendly to us personally. They want to be taught English, they like to buy foreign goods of all kinds, and are getting to like to smoke foreign cigarettes! But **they don't want our Christ!** So what are we to do? Well, if the Chinese, after a fair trial, make it quite plain that they do not want the Saviour we bring to them, let us go to those who do. So here we are at last in Lisu country, right among the Lisu themseives in our little wooden house right up in the mountains. At last!

There is much to discourage here. Three places were opened: one as an outstation, and the other two as preaching halls, or mission outposts. For a time things appeared promising, but the leader, a man of influence, and the son of the leading headman of the district, has backslidden, and for some reason as yet unknown to us he has turned to be our enemy. This has had a very sad effect upon the whole church, and many have followed his example and refuse to associate with us. Last year the brigands burnt down his house, and I think he felt the Lord failed in his protection of him, for after the disaster he **fell back again into his former ways.** This is very serious for the work, and we have to leave such a position in the hands of the Lord for his guidance and counsel.

It is now forty-five years since the first missionaries reached Uganda, and **the second generation of Christians is** coming into prominence. In the old days men became converts by conviction in the face of persecution; modern times see them Christians by circumstance also. Then there was a fresh enthusiasm; now there is a familiarity that may breed indifference. Then conversion meant definite deliverance from a heathenism the depths of which are unknown to the younger generation. Forty years ago ignorance was receptive and showed a childlike faith; increasing education induces a critical spirit or an intelligent belief. Formerly a high moral standard was demanded, both by adverse conditions and by Christian opinion, whereas now a low one is tolerated. Sad to say, many nominal Christians are going back to heathenism, and parents have been known to sell their daughters into a life of sin. Such is the picture sent from Uganda of present-day conditions existing side by side in the church with efforts to evangelize outlying districts.

Northfield Seminary Vesper Choir in Sage Memorial Chapel.

To the menace of Islam which has darkened the missionary horizon in Africa must now be added the menace of **Ethiopianism.**

This movement, which radiates from America, advocates the union of the black races for the purpose of complete deliverance from white domination. While it has no distinctive religious factors like Islam, it arouses an anti-white feeling which militates against mission work. One sequel of this can be seen in the tendency of mission natives to secede from the parent churches and form purely native societies, all with a bias, varying in intensity, that is anti-European. Associations are also being formed of remarkably anti-white tendencies, and the members read, though they cannot digest or properly understand, unsuitable, American-Negro and Indian literature, the tenets of which they pass on to others in a garbled form.

To quiet the unrest in Africa the various governments have already initiated more altruistic policies. It is felt that widespread education and uplift in agriculture and industry will improve the lot of the natives and remove causes of dissatisfaction. Acknowledged abuses are being corrected.

We see both light and shade in the picture. It is all too easy to report only the bright side, to give glowing accounts of our Christians and to keep back the discouraging features, but this would not be a true picture if we so did. We must face the facts, however unpleasant they may be. Let us then first of all look at some of the **discouraging things.**

"One would like to write glowing accounts of wonderful progress in the churches, but the facts are that in some of the villages the Christians are very backward indeed."

"The spiritual condition in the churches is not what it should be. One large section is pastorless. The pastor heard the call of larger salary and left his flock. The wolves have entered in, and the flock is being torn to pieces."

"This tour revealed to us the sad state of affairs now existing on this field. Christians are found in only three centers outside of Mahbubnagar, and their influence on the non-Christian community is almost, if not quite, nil. Jadcharla has six Christian families, who are, on the whole, a joy to the evangelist living there. But in Addakala and Amarachinta, the other two centers, though about sixty persons have been baptized, drinking, participation in idolatry, eating of carrion, and other non-Christian practices are so prevalent that not even a score of real Christians could be found. These so-called Christians merely bring reproach on the name of Christ, and make preaching among the Hindus and Mohammedans very difficult."

In spite of these discouragements there is much to cheer. The Christian community is making progress in Christian life and

character, in self-support, in independence and in indigenous effort. They reveal a growing consciousness of power and a deeper sense of responsibility for the salvation of others. There are many evidences of the working of God's spirit in the hearts of these people. Perhaps one of the most hopeful features of the work is that even when a Christian congregation goes backward and remains apparently lifeless for many years, it very seldom lapses permanently into heathenism.

The difficulties of **missionary work in a land of pathless jungles,** where some of the people are so far away that it requires a small expedition to reach them, is brought out by Rev. Percy Jones of the English Baptist Missionary Society. Large numbers are engulfed once more in heathenism before they can be properly taught or organized into congregations.

"A typical case is that of the Tipperahs of Gila Hill. They wished to be Christians, but lived far away on a distant peak. Dr. Teichmann and others went in turn, but the people were so ignorant that each visitor found that all the previous teaching had been forgotten. It is hard to refuse baptism to those who continually ask for it, yet on the other hand it is fatal to baptize those who know so little of Christian teaching that they will inevitably return to spirit worship in times of sickness.

"The difficulty is seen again in the case of a Mog named Oga Phru. He has long been a Christian, and is now a colporter, but living where there are no other Christians, his elder children have grown up and married Buddhists. Fearing that these young people would be lost altogether, we made this matter an object of special prayer. The result has been that this year we have baptized the two eldest sons and the eldest son-in-law, while two younger boys are showing great promise in the boarding school. When going into the question of the fitness of these young men for baptism we heard some interesting stories. After the eldest son set up a separate home, the whole village used every kind of threat and brought every pressure to bear to force him to join in the village sacrifices, but he stood firm to the end. Later, the daughter married a Buddhist, who did everything in his power to get his wife to join in the sacrifices; but she likewise stood firm, even when the choice was given her to eat with the rest or be divorced. Her husband then changed his mind, and instead of divorcing her became a Christian himself. Then the village once more united to force him to participate in the sacrifices, and he in his turn triumphed. The remarkable thing about all this was that these people were so cut off from the mission station that we never heard a word about it until long afterwards. They fought their battles alone."

Personal Perplexities.

We simply cannot live entirely like the natives, however we try. It has been tried by missionaries again and again, and has failed in most cases I have heard of. We have centuries upon centuries of European upbringing behind us, and they, people such as the Lisu, centuries upon centuries of primitive existence behind them, and past generations have left too deep a mark upon both of us to be obliterated all at once. This country, also, is not a white man's country and never will be. The relaxing effect of an Oriental climate upon Europeans is universal among white people in Asia. We are only here on sufferance, as far as climate and general conditions are concerned, and we all know it. Mortality is rather high among white people out here, and children are apt to be less healthy than those brought up at home.

I mention these things because some people at home have rather queer ideas about missionary work. I heard of a lady who was quite shocked when she heard that missionaries lived in houses! She thought, I suppose, that missionaries ought not to have where to lay their heads. Unfortunately we have to have houses, and houses considerably better than the rough huts most of the natives live in, if we are to keep healthy and do our best work.

In our intercourse with the natives our Europeanism comes out in many little things, and we cannot help it. The thing to do is to see that this causes the least possible hindrance to the gospel. Our way of thinking is so hopelessly European, and probably always will be to a certain extent, for you cannot turn a European brain into a Lisu brain, any more than you can turn the white skin and light-colored hair which covers it into the tawny skin and jet-black hair of the Lisu! It is difficult to learn

to speak just as they do, for this reason. Our words cannot but express our ways of thinking. Our unOriental ways often rub Orientals the wrong way, and vice versa. We simply cannot, for instance, quite accustom ourselves to some of their dirty habits. After fourteen years in China I still find myself as much disgusted at some things as I did when I came. That does not mean, of course, that I have to notice them, much less give offence to anyone. But what would you do if you were the father or mother of a little child out here, and your natives, with the best of intentions, were continually coming around to caress her? If they came around as they do sometimes with dirty hands and faces, filthy dirty clothes, sore eyes, children with ringworm, etc., etc.,—they would not hesitate to come with measles, small-pox, or other infection, and would not think it worth mentioning to you!

Another thing is, it is rather difficult to bring up a child as it should be brought up (according to our ideas) when it is continually with the natives. They have absolutely no idea of training children, and when a foreign child is obstreperous and disobedient they think it is a good joke!—thereby encouraging it, of course. The Lisu do not understand the need for discipline.

A Menace to the Church in India.

It was Sunday morning. As I crossed the compound to take prayers with the girls, I met a stranger. On inquiry I discovered that he was the father of two of our children. I knew that he had come the previous evening, but I was out, and when I returned he had gone for the night. I said, "Salaam," and reminded him that it was Sunday, and the service would be at nine o'clock. He said that he would come, but he did not do so. After the service I sent for him and his wife to come to the bungalow. The wife was carrying in her arms a bundle done up in sacking. This proved to be a little girl about five years old, absolutely nude, very filthy, and having lost both eyes through neglected eye trouble.

"Oh, yes, we have brought the child here! Please make arrangements for her."

Further conversation elicited the information that they had left their village, a remote place, and had lately been working in Bombay and Kalyan. They are at present earning six annas a day as coolies, making earthworks on the railway. I inquired why they had not attended church and taken part in the communion service.

"Our clothes were wet; how could we?" was the reply.

It certainly was a wet day, but the church is only just across the road, and where there is a will there is always a way.

"Why did you become Christians?" I asked.

"Our faith went out to the one true God," the man said.

"And how are you now doing his service?"

"We pray, and we keep his commandments. We threw away our stone god," pursued the man. "It was so big," indicating the size with his hands.

Questioned as to what commandments they kept, the woman repeated the first commandment like a parrot, and "the second," she said, "is, Remember the Sabbath day to keep it holy."

I asked them how they kept God's holy day.

"We get no holiday," they said; "we have to work all the week, even on Sunday."

This conversation I have written down in a desultory fashion. The impression left on my mind, after allowing for the degradation and ignorance from which they were emerging, and remembering too, the failings of far more instructed Christians in the West, was of the unsatisfactory nature of the Christianity of this man and the woman who was with him. Later I was told that he had another "wife" in his village. These people are Christians, yet they do not seem to know Christ's summing up of the commandments in the one grand Christian word "LOVE." They do not seize even the few available opportunities for public worship, or delight to meet at our Lord's Table in the company of their fellow Christians. It does not seem to trouble them that they have to work on Sunday. They have not made any efforts to find out about the church at Kalyan, or to associate themselves with the Christians there. Neither of them can read or write, and they are wholly dependent upon verbal tuition if they are to learn anything further about the one true God.

The tragedy of it all is that this is not one sad, exceptional case. Alas! there are hundreds—taking India as a whole, one could safely write thousands,—scattered up and down the length and breadth of this land, who, like this man and woman, are Christians in name only.

The menace to the Indian church today lies not outside in heathenism, but inside in the unshepherded, untaught, illiterate masses of so-called Christians. You have heard this said frequently in connexion with mass movement work, but do you realize how acute the menace is?

Blame us, the missionaries, if you will, for baptizing and bringing people forward to confirmation too recklessly and quickly. We own that we have made mistakes. But do not blame us without seeking to help us to remedy this state of affairs. Personally I do not believe that the remedy at this stage lies in an increased number of foreign missionaries. It lies with the Indian church, and with those who have the guiding and leading of the church just now. The solution can only be found as the members of Christ's body live. So many members of the body are dead. We need new life! Living Christians are wanted who will go out to these remote villages, into the slums of the great cities, and to the workers on the railways, and who will give their lives an offering to God in seeking to win to real, living faith these so-called Christians. No one will ever do this so well as Christian Indians called of God, who have responded to his call, and who are on fire with his love, devoted to his service, and to the winning of souls into his kingdom.

That is why we missionaries feel the burden of responsibility so great in our Christian educational institutions, and why we ask you to help us by your prayers that our Christian boys and girls may be truly converted and won for God. Picture to yourself the two daughters of this man about whom I have told you. They are growing up fast to a life far beyond that of their parents intellectually. Both girls already can read and write, and the elder one knows a little English, can work sums in vulgar fractions, and is becoming very intelligent. But what is the good of all this unless the Spirit of God has touched them and won them for himself?

Pray for the Indian church, that the menace of a nominal Christianity may be removed, and that it may be quickened to real life by the power of the Holy Spirit, till men and women are driven out by a divine compassion and compulsion to spend their lives in winning souls to the Saviour who has conquered them and won them by his love!

And pray for us too! Try to realize what YOUR believing prayer might bring about. Then go and PRAY!—"Church Missionary Outlook."

DIFFICULTIES OF BIBLE TRANSLATION.

Samuel Pollard, the Chinese missionary, translated the New Testament into the Miao language. He had Yang Yah-Koh to help him. "Yah-Koh and I did the ninth and tenth of St. John. The story of the blind man was delightful. Yah-Koh laughed heartily again and again at the way the man showed that he was more than a match for all the people who bothered him. I wish I could tell this story as it appeared to Yah-Koh. I enjoyed the work very much.

"James (= Yah-Koh) and I are working hard every day translating St. John. We have got to the end of the eighteenth chapter to-day. I enjoy the work intensely. The picture of Jesus, as he appears to one who carefully and slowly reads the Gospel, is wonderful. My heart sometimes is full of amazement at our glorious Jesus. What a gentleman he was! What a hero! How tender! What a match for all his bitter enemies!

"When translating the passage describing how Jesus took a child into his arms and used him as a text to teach the disciples from, my Miao assistant pressed me to add the word 'kissed' to the translation. I said it was not there. My friend said, 'It must be there: Jesus must have kissed the little one; he could not have helped it.' 'And when he had taken him in his arms and kissed him, he said,' so would my friend have rendered the verse."

Occasionally Mr. Pollard was at a loss to find proper equivalents for certain words. In his version of the Lord's Prayer instead of "Thy kingdom come" he renders it "Thy

heavenly home come." None of the Miao ever remembered a time when they had a kingdom, and no one knew the Miao word for such an idea.

"We were baffled, also, by the word 'Comforter,' or 'Paraclete.' At last one day Yah-koh came to me saying he would not be able to study that day, as in a village over the other side of the hills a woman had lost her little child, and he was going to her home to 'get the heart of the parent around the corners.' . . . . Questionings and explanations proved that the prize was indeed ours. . . . . I found out from my Miao friend that the word to 'comfort' might be rendered 'to get the heart around the corners.'"

St. Paul advising Timothy to be courteous to everyone is rendered, "Treat all men with smiles"; and the charge to keep a clean conscience becomes, "Don't rot away the white part of your heart."

CONCERNING COMMUNITY CONVERSIONS.

Individual conversions,—yes, but it is a rather slow method. If the vast multitudes of China and India are to be brought to Christ "one by one," the process will be a long one. The apostolic church began with "mass movements." What was Pentecost but a mass movement? The three thousand converts on the Day of Pentecost, the five thousand added a few days later, and those others whom the Lord added unto the church daily, were certainly not the result of individual dealing, nor were they examined and tested personally. They were mass movement converts, and included the false Ananias and Sapphira as well as the devout Barnabas, men and women of mixed or unworthy motives as well as sincere seekers.

Throughout the whole history of the Christian church there have been times when men and women, moved by some unusual impulse, have pressed into the kingdom of God in crowds. Some of these movements have lasted but for a brief period and have passed away, others have deepened and widened for many years, and have made an abiding impression upon the life of a nation.

We are justified in praying and looking for mass movements on the mission field, and from time to time such movements gladden our hearts. In days gone by the mass movements in the Friendly Islands and in Fiji swept thousands of cannibals into the church of Christ and today we are able to look upon the permanent results of those movements; the Tongans and Fijians have never gone back to their savage state.

In some ways mass movement converts may be less satisfactory than those who take their courage in both hands and dare to risk all by standing alone for Christ. In the crowd there may be very varied motives. All this may be readily admitted. But there is another side to the matter. When a whole village comes over to Christianity there is the opportunity of changing the whole atmosphere of the place so that it is easier for each convert to live the Christian life; there is mutual strength and comfort; and when persecution comes from without, the people help and encourage one another. Indians and Africans and Chinese are accustomed to move in families and clans rather than as individuals.

But whether solitary or in companies, the new converts are only babes in Christ, and the Christian life with its conflicts and its victories, its failures and its growth in knowledge and grace, lies before them. Whether or not they become good Christians depends on the extent of their own surrender to Christ, and the care and skill with which they are trained. Pastoral work is of the utmost importance. It is no use getting converts if we cannot make due provision for their training in the things of Christ. Whether a new-born infant lives or dies depends very largely upon the care with which it is nourished. Whether or not a child becomes a strong and noble man depends very largely upon the training it receives. And it is so with those who are our children in the gospel.

It is a task that involves a vast amount of patience and loving skill. But it is worth while, and in many lands there are rising churches of Christian people that give joy to the heart of God.—"Foreign Fields."

A sea-going vessel is not built to stand the fair weather, but the foul. How well is your character built?

WHAT IS FUNDAMENTAL?

"What is the attitude of Northfield to the Fundamentals?"

The word "fundamentals" was spelled with a capital and underlined. Therein lay the difficulty. To have replied to the question where Northfield stood in relation to the fundamentals of evangelical faith would have been an easy task. All that would have been necessary would have been to point to the record of more than forty years. Originally established upon evangelical lines, the work continued under the leadership of my father in fidelity to those tenets for twenty years; during the last twenty-three years it has been the earnest endeavor to adhere loyally to these same truths.

But the question evidently had reference not to the basic doctrines of evangelicalism, but rather, to a sect or new denomination. This new sect or body, comprising many earnest Bible students and faithful workers, has determined upon certain interpretations of Scripture as being the only valid statements of truth. Those who are in accord with their views are "Fundamentalists"; others "do not hold to the truth," or are "rationalists and higher critics."

Now we believe there are fundamentals, or essentials in evangelical faith. In fact, as in any association, there must be certain convictions or beliefs held in common to achieve an association. This is as true in Christian faith as in politics or philosophy. It is absurd to cry down creeds. They are acknowledged as necessary as a basis of association everywhere. One might as well ridicule the necessity of a political platform. Men may agree to differ on many points, but must agree upon some in order to work together for a common end. There must be an irreducible minimum of conviction or sine qua non of belief for common action and association.

What is that basis in evangelical faith? What are the fundamentals? In determining this may it not be a safe plan to take the words of Christ and the apostolic writers? Where did they lay the greatest emphasis?

The deity of Christ and the atoning efficacy of his death are repeatedly affirmed and taught throughout the New Testament. The apostolic writers gave no certain teaching on these doctrines, whilst Christ makes claims for himself and refers to his death in words that support these doctrinal views. These surely then may be assumed as two primary tenets of evangelical Christianity, or fundamentals.

If the Scriptures themselves are to be our final authority, we may expect to find fundamentals where there is repeated emphasis. Where then is the next emphasis? It is not on an intellectual assent to dogmas, but upon the spirit of the individual believer. In other words, true religion is a living experience or relationship. For this reason the evidence of Christian faith is to be seen in fruit, namely, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It is noticeable that heresy-hunting and bitter denunciation of fellow Christians is not enumerated as a spiritual accomplishment!

In Christ's arraignment of the Pharisees, of what did he charge them but that they "passed over judgment and the love of God," and "have not the love of God in them"? Love was the insignia of discipleship, according to Christ, for he said, "By this shall all men know that ye are my disciples, if ye love one another."

During the three brief years of his public ministry he was seeking to teach the small group of his followers that conformity to law and ritual was not true religion: this consisted in a spirit of loving service, first to God, then to fellow men. And finally, parting from this selfsame group, he leaves as a last command, "Love one another, as I have loved you."

It was thus that the early writers understood Christian faith. St. Paul discredits the value of prophetic studies in comparison with a loving spirit when he says, "Though I have the gift of prophecy, and understand all mysteries and all knowledge, ... and have not charity, I am nothing." This is pretty sweeping. Apparently it was relatively of little importance what views a man held on the second coming if he cherished an unloving spirit.

St. Peter was a fearless witness to Christian truth, and he also places emphasis upon the necessity of the right spirit. There is no mistaking these words, "Above all things have fervent charity among yourselves, for charity shall cover a multitude of sins."

St. John put even greater emphasis upon

the spirit of love. In the fourth chapter of his first epistle, first having given as the test of the spirit the confession of Christ, he makes the arresting statement that "he that loveth not knoweth not God," and again, "he that dwelleth in love dwelleth in God."

The preëminence given to a loving spirit would indicate that this surely is a fundamental. However loyal to other doctrines, and however learned in sacred lore or even in prophetic studies, if a man cherishes a wrong spirit he is FUNDAMENTALLY WRONG. And on the other hand, if a loving spirit characterizes service for Christ such a one may not be lightly esteemed.

In the matter of the Holy Scriptures there are people who contend with a bitterness of spirit for the traditions of men. They forget that the animus of their contention is in direct disobedience to the commandments of Christ, thus placing themselves in the same category with the Pharisees of old, who "rejected the commandment of God that they might keep their own tradition, and teaching for doctrines the commandments of men."

What is fundamental is loyalty to Christ and love to fellow-Christians. Any spirit of meticulous fault-finding and suspicious analysis of every word and phrase to discover error is not a "defense of the faith," but a spirit of Pharisaism. True fundamentalism is to be measured, not by fervent asseverations of staunch adherence to certain dogmas, but by a spirit "which suffereth long and is kind; which envieth not, vaunteth not itself, is not puffed up, ... thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things."

W. R. MOODY.

TAKE TIME FOR THE BIBLE!

Rev. T. H. Darlow.

In these days people are fond of complaining rather helplessly about the pace and pressure of modern life. The spirit of the age is rushing faster every year. Business was never so exacting, nor pleasure so elaborate. We work and play under conditions of mental and physical tension. Often we sigh for some antidote to the hurry that is in the world. And, after all, any society must stand condemned which has lost its leisure. The Eastern anchorite musing in his cell is incomparably more rational than the Chicago speculator shouting on his exchange. Surely to compete in perpetual fever must be a far deadlier error than to dream of everlasting peace. Is there not something humiliating about the scramble and hustle of what we call civilization?

A busy American once complained to an old Red Indian chief that he had so little time.

"Well," said the red-skin, grimly, "I suppose you have all there is!"

Now, from the nature of the case, nothing great or enduring can ever be done in a hurry. People rush to be rich, and gamble for the fortune which they will not wait to earn, but even they are hardly absurd enough to rush to be wise. They understand that education, if it deserves its name, must needs be a deliberate and gradual thing. Nature herself rebukes our human feverishness with the example of her inexpressible patience. When we consider the lilies, how they grow, we realize that in making them fair and fragrant she has taken millenniums to accomplish her task. And the children of nature who love her, and the students of nature who explore her secrets, catch some measure of this same patient spirit. The greatest naturalist of our time devoted eight whole years almost entirely to a monograph on barnacles, and summed up a course of observations which had gone on through more than thirty years in his book upon earthworms. The like temper is characteristic of the artist. Genius cannot afford to be driven. Great poems and great pictures are never produced by people out of breath.

And this principle, which is justified in education and science and art, holds good even more absolutely in religion. We need to remember it today when Christian work has grown so multifarious in its activities and so fatiguing in its demands, and the spirit of strain and hurry and competition

creeps into our devotion and infects our very worship of God. And in particular we must take time for the Bible. It is true, indeed, that a hasty glance at a single verse can bring grace to the soul. Often to a jaded Christian in the midst of his busiest labor the word is fulfilled, "He shall drink of the brook by the way, therefore shall he lift up the head." But how many modern Christians are there who systematically give as much time to the Bible in a week as they give to novels and newspapers? They open it at odd moments, they read it in fragments and snippets, or in some cases they hurry mechanically through an allotted number of verses. But do they steadily and habitually steep their spirits in the spirit of Holy Scripture? Our Lord himself rebukes them with his question, "How readest thou?"

Yet the Bible itself is a book of deep tranquillity. The peace of God rests upon its pages like sunshine on the summer hills. The record of our Lord's life is full of strange, serene leisure. His Father's business was done for thirty patient years at Nazareth. Afterwards, when he became the vortex of eddying multitudes, through all those crowded days of healing and controversy he never knew what it was to be feverish, or flurried, or distraught. He moved like a king in his own realm, master of the pageant that stays for his pleasure. So Christ passed deliberately on to his appointed and accepted end. And so also his everlasting gospel has no fellowship with hurry. It cannot even be understood except by those who will take time to understand it. The Bible unfolds its secrets only to the disciples who brood over its pages. Not until we study it book by book do we grasp the divine inner unity which lies hidden beneath its manifold outward diversities. We can never fathom the profound meaning of redemption until we have possessed our own minds with the thoughts of the New Testament. And then, as we take time for the Bible, we rise above the spirit of hurry. The peace of Holy Scripture delivers us from the weariness, the fever and the fret which spoil so much of modern religion. The heart which believes becomes a heart at leisure, and the saints obtain at last their share in God's timeless beatitude, wherein one day is as a thousand years, and a thousand years as one day.

—"The Bible in the World."

THE GREATEST STORY IN THE WORLD.*

Rev. Charles L. Goodell, D. D.

You are met as representatives of a great society that has for its work the distribution of a great Book, the greatest of all books.

No other questions of literary criticism can be compared in importance to those which come from this Book. Criticism directed against the supernatural from every quarter has focused itself here, and scholarship has done its best and its worst in attacking and defending this sacred Book. No translated classic has behind it such a wealth of manuscript authority, no book has been so widely quoted; hence the data are adequate so that we may know whether the Book we now hold is the same as the church had at the beginning. It is not too much to say that after a generation of fiercest controversy the Bible emerges with its great records unimpeached and its great doctrines unchanged. So far as criticism is concerned the church need have no fear. If there is anything here that can be changed, let it be changed. The Bible is its own best vindication, and none of us need to think that the safety of the ark of the Lord depends upon the steadying of our puny hand. We may still believe, with Gladstone, in the "impregnable rock of Holy Scripture."

Better still, we may make the words of the prophet our own, "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

I do not, however, come to speak to you tonight of literary values and higher criticism. I wish to make my appeal from the higher criticism to the highest criticism, and to call your attention to the vindication which the Bible has made for itself in the nature of things and in the course of human events.

*Annual sermon of the New York Bible Society, 1922.

I am to speak to you of the greatest story of the world. Before I am through I am sure we shall all agree to that, but in the unfolding of my theme will you allow me first to play the part of a book agent and to indulge myself in the pleasant fiction that I am to unfold to you the story of a book which you have never read and about which you are supposed to know nothing?

Before I open the Book let me tell you something of its history.

No book was ever so attacked. It has been investigated, refuted, overthrown, and declared demolished, but like a cube of granite, however it has been overturned, it has always appeared right side up. A little more than a century ago the arch-sceptic of his age declared that in a hundred years the Book would be forgotten, or only drawn forth from dusty shelves as a relic of the superstitions which once men enjoyed, but before the century was over the very house in which he wrote this prophecy was packed full of these newly printed Books. Men have hated the Book, so that edicts have been issued that no man should read it, and whosoever did read it read it at the risk of his own life. They have burned the Book in the market place, and scattered its ashes on river and sea. But if the hatred of it has been great, the love of it has been greater.

Its composition was most unique. Most books are written in one language, by one author, and in a limited period. This Book was written in at least two languages. It was partly written in the rugged Hebrew, so full of action that almost every other word is a verb. This Book has been the salvation of the most classic language of the ages, for one of the greatest students of the classics has said that Greek came forth from the dead with this Book in its hand. Nations were conquered in order that when the time was ripe this Book might have a language flexible enough to tell its story, with power to lift the world and rhythm as graceful as a dancer's song.

Where other books have one author this has not far from fifty. Where other books are written in a year or decade this was written in not far from fifteen hundred years. Some of its pages were written in the desert, and some by the sobbing sea, and some floated out of a prison window in the cramped handwriting of the man imprisoned for conscience' sake. When these books were gathered from many places, through many centuries, there are not wanting those who will affirm that each fits into its place in a united whole, yet no essential page is missing, and there is not a page too much.

The story of how the world got a Book so marvelously preserved is of wonderful interest. Printing itself was invented in order that this Book might be multiplied. It was the first Book to come from the press of Gutenberg. When Cadmus introduced printing in England it was this Book that appeared. In order that he might spread the truth on this side of the water the first printed book was a part of this volume. The greatest sensation which ever happened in book circles was in connection with this Book. When a revision of it was ready for distribution a little more than a generation ago, the streets of New York City were blocked with express wagons waiting to get hold of it and rush it to the uttermost parts of the land. The longest message ever sent by telegraph in the history of the world was not a message of a king to parliament or a president to congress, but a part of this Book. 118,000 words were telegraphed from New York to Chicago in time for the Sunday "Tribune." That was the most religious thing I ever knew Chicago to do, and it was certainly the best reading that ever went into a Sunday newspaper.

Its composition is not only unique, but it is the most popular Book in the world. The popularity of a book is indicated by its circulation. When a book has a circulation of one hundred thousand copies it may be fairly called a popular book. Do you know what the circulation of this Book is? Not a hundred thousand, nor a million, nor tens of millions, but if the flyleaf of the next Bible printed by the New York Bible Society had the number of its circulation printed on it, it would be seventh hundred million.

You are very careful to study the masterpieces of literature. In all our schools these are a part of even a high school education. Not to know anything of the masterpieces of Shakspere and Milton and Carlyle and Dickens and Browning and Tennyson would be to proclaim oneself a pauper amid untold literary wealth. We teach our youth the masterpieces of American fiction and poetry.

Does it not seem strange that the average school has no place for the study of the greatest classic of the ages? Our youth had better be ignorant of Shakspere, Dickens, Browning, Emerson or Lowell, than to be ignorant of this Book.

Now I have told you something about the authorship and the circumstances surrounding the Book, and I am almost ready to open the Book. But before I do that let me say that there are many people who do not know how to read a book. The first thing to ask about a book is, What is the purpose? You must know that before you can tell whether the book does the thing it sets out to do. The first thing to read in a book is the preface. Sometimes when you have read the preface you do not need to read the book. There are people who have the habit of reading the first chapters of a book to see who the characters are, and a little in the middle to see what they did, and the last chapters to see how they came out. I need not say that this is not the right way to read a book. Before you can tell whether this Book accomplishes its purpose you must know what the purpose is. It is not fair to criticize a work on geology as if it were a work on English literature, or a work on botany as if it were a work on grammar, or a poem as if it were a work on history. Remember these standards of criticism as you open this Book. The great purpose of the Book is declared in the words: "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name."

Now we are ready to turn its pages.

First we have the story of the world's beginning. However much of it may be story and however much history, the whole blends into a marvelous opening to a wonderful tale.

As we turn on, here is the record of a national deliverance, wrought out by the greatest law-giver of the ages, a man who commanded six hundred thousand men for forty years after he was eighty years old, and who founded a state that thirty centuries of history have not overthrown; a nation which floats no banners, mints no coins, but has preserved itself apart from all others, like a gulf stream across the ocean of time.

The pages turn, and here is a poem chanted by a man in sorrow, so weird and tender and true that nothing grander has ever been written, Here we are in the king's palace, and the king takes down his harp and sings, and his songs have gripped the heart of the ages. Here are maxims which the wisest man that ever lived has left for the guidance of others.

As I turn the pages the stately prophets wander by. Sternly they speak and look over the marching years, and see that the nations were forced to wear over their shoulders the garments of history as they had set the pattern card.

Now comes the story of the fairest of the sons of men, written by many hands. Some of you delight to read the story of love and passion. Let me put into your hands the love story of God. Heaven and earth are opened, and the hero comes to find his bride. The first chapter has the song of angels, the shepherds, the wise men and a star, and a mother and sleeping babe for the actors, with the mild-eyed oxen and the manger as a background. The hero seeks his bride, and finds her. She is covered with rags. Her health is gone, her purity is gone, the tyrant whom she has served has bound her in chains. Love comes in conflict with the tyrant. The tyrant nails the hero to the cross, and takes him into the sepulcher to have the final victory. What happens inside the sepulcher no man knows, but on the morn of the third day the door of the sepulcher swings open. The tyrant is dead, and the hero comes forth with the tyrant's keys at his girdle. She sees the conquering hero, and stretches out her hands, and cries, "Jesus, lover of my soul, let me to thy bosom fly!" He takes her in his arms, wipes her eyes, washes her body and her soul, and sweeps with her beyond the stars, inviting the world to the marriage feast before the throne of God.

Did you ever read a love story like that? Perhaps you would like to know how the bride shall look, what she will wear, where the wedding will take place, and who shall be the guests. You will find it all in this Book.

The life of a book on science or philosophy, medicine or geology is said to be about ten years. Something new comes up to discount the old. But you can search these

sixty-six books and eleven hundred chapters and thirty-one thousand verses and not find a single fundamental error, measured by any fair interpretation. Whoever bound this Book together, there is a crimson thread which passes through every page. Each division is a syllable of that mystic sentence which the world translates, "I am the way the truth and the life." Each book, whether written in triumph or despair, in barbarous Macedonia, in corrupt Corinth or in cultured Rome, in the king's palace or the tent-maker's hut, breathes the same spirit and tells of the same glorious hero.

But there is a moral personal reason why I bring to you this Book. A father leaves his child in a foreign land, but he leaves with him a document. It is the child's history; it contains the purpose of the father in leaving him, it tells what the child is to do and what his future is to be. Will the child wish to read it? Who am I? Whence came I? What is my future? All these questions are answered here, and no other book ever claimed, in the same sense, to be planned in heaven and written on earth. It is a plank from the wreck of Paradise thrown on the shores of time. The great men of the ages lay their tributes at its feet, believer and sceptic alike. It has gone before all civilization.

Finally let me remind you that it is fragrant with memories. We read with pleasure the history of the great hymns: O that some one could arise to write the history of the Twenty-third Psalm! Lips that are still now have whispered its promises, hands that are folded now have been clasped in prayer and reverently handled the pages of this Book, eyes that are closed have read through tears the solace of its words. It has broken the fetters of the slave. It has taken the heat out of fever, the pain out of parting, and the sting out of death. It has unbarred to the hasting soul the gates of everlasting delight beyond the grave. Dying martyrs have cooled their hot faces in its fountains, and saints of all ages have pillowed their heads upon it.

This is the Book which you are to circulate. Well may your heart throb with a great longing, and your feet hasten to carry the good news, when you think who inspired it, who wrote it, and all the memories folded between its pages. May you pray for yourself and for those to whom you give it, "Open thou my eyes that I may behold wondrous things out of thy law"!

THE WIDTH OF THE GOSPEL.

Rev. J. R. P. Sclater, D. D.*

At first blush what strikes us most about the width of the gospel is its narrowness. "Wide as the world is his command," but any command is the narrowest, most sharply defined thing there is. It is, so to say, a path; and all paths are narrow, or they would cease to be paths. The point about a path is that it forbids the right hand or the left. Straight is the gate, and narrow is the way.

I suppose that this is the aspect of Christianity that chiefly strikes us when we are young. It seems to be continually forbidding us to wander into the places of our desire. Nor is it only a seeming. It is plain, harsh fact that Jesus is a king, that kings issue orders, and that orders are restrictive. But when larger experience comes, especially experience of pain resulting from rebellion, we begin to perceive that narrowness and width are not incompatible. On the contrary, it is only the narrow that is wide, just as service alone is freedom, and as death is the condition of life. Christianity is paradoxical, men say; which is a blessing, for it is often only the paradoxical that is true.

Take, for instance, this matter of width. Everything depends on how much of it a man wants. If he has all he desires, then he has all there is—for him. If his longing is to follow the path, then for him its boundaries cease to exist, they do not worry him. As far as he is concerned they are not there. When we can say, "Thy

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law is my delight," for us the law has no "not" in it,—no denial, no limitations. There is no sense of barrier in it. It is as expansive as our heart's desire. And what can be wider than that?

Wherefore, even ethically Christianity never cribs, cabins, or confines the spirit, provided—and this is the great proviso,—that God's law and man's longing are one. If, in Dante's great phrase, "in his will is our peace," our sense of moral and religious compression departs. And here, at our point of difficulty, we find the supreme instance of the width of the gospel. To all men, of every sort and condition, Christ offers the power to become such that limitations imposed by his love and wisdom cease to exist, because he will give them his Spirit. And where the Spirit of the Lord is, there is liberty.

It is doubtless the commonplace that is most remarkable. We are not awake to the fact of things unless we are aware how very surprising is the usual. Now, there are few Christian commonplaces more familiar than that those who have discovered liberty within the law are of all times and kindreds and nations. The statement slips from our tongue. We are not startled by it, but we ought to be,—it is a very amazing fact. What manner of good news is this that knows no human barrier? For men are very different, as anybody who has ever tried to govern Ireland will tell you. The tower of Babel, with its resultant cutting of the wires of human communications, is not the main separating force between men and nations. The real separation has its roots in mankind itself. For there are so many languages of the mind, so many different spiritual accents. One man has eyes to see, and sees; another has eyes to see, and sees not; while a third has no eyes to see at all. One man's or one nation's meat is another's poison. "East is East, and West is West, and never the twain shall meet!" Why is that quotation so hackneyed? Because it is so drearily true. The Maker, in making us, seems to have created also dividing streams that cannot be passed over. Hence those tears, particularly those bitter tears that arise from war: for difference worketh misunderstanding, and misunderstanding, strife. There are, apparently, gulfs between man and man which cannot be bridged, when suddenly there appears the gospel of Christ, and easily, almost lightly and airily, the separating deeps are spanned, and men are one at the foot of his cross.

The thing is a miracle! To be able to say truly that at this moment a London docker, a University professor, a Chinese coolie, and the grandson of a South Sea cannibal are all, according to their measure, set free by the power of Christ, is not to say anything very new, but it is an arresting statement, for all that. At least, it indicates the width of a gospel whose ambassadors were commanded to go into ALL the world, whose Proclaimer announced that he would draw ALL men unto himself.

I remember an incident in the war which brought this thought vividly to my mind. I was sitting in my billet at Etaples when two black chaplains walked in. There was no question about their color. It was what Browning called "black's soul of black." They asked for books, especially indicating a desire for Pendlebury's "Arithmetic," which struck me as a curious taste in literature. And then we fell into conversation, and I discovered that one of them came from the place where my own father had been the first missionary fifty years before,—that, indeed, the chaplain's grandfather, an undiluted savage, had been one of the first to confess Christianity. That Christ had been a power to him, his grandson was a living witness. It set a man thinking. What good news is this that touched the heart of a lad in the Orkney Islands long ago, and sent him out to Africa with no desire but to proclaim it, and then set free the soul of an untutored man of another world, and proved its promise not only to him, but to his children's children? Dare any man set a limit to what that power can do? Dare he ever despair, even for himself? Wide as the world is his command,—yes, but also vast as eternity his love!

Now it would be easy to illustrate this embracing and unifying power of Christ's good news in many ways. But let me take only two instances of deep divergence in human type, which for the gospel, do not exist.

First, there is a separation, almost amounting to antipathy, between men of action and men of thought. No doubt the two classes shade into each other, but the distinction

is a familiar and a real one, and often leads to vital practical differences. The mutual scorn of a bluff sea-dog and a short-sighted lecturer on political philosophy is a source of difficulty both in war and general elections. When men cry, "Leave it to the soldiers," or "Give us a business government," they are emphasizing the same distinction. At its worst, the distinction is fundamental. Between the two classes there is scarcely a common language, except at one place,—at the side of the Man who is an hiding-place and a covert. The Christian society has, of course, been filled with men of thought, varying from an Aquinas, with his stern logic, to a Boehme, whose visions break through language and escape. But it has its men of action no less conspicuously. Its Melanchthon can always be balanced by a Luther. It is remarkable how many great generals have been simple Christians. We need go back no farther than the present day to remind ourselves that both the British and the French Commanders-in-Chief share a trust in the everlasting mercy with John Owen and Dr. Westcott. And it is something to remember that the final word spoken concerning Mr. Gladstone, whose whole life was spent in the stormiest political warfare, was that he was a "great Christian man."

But there is a deeper difference than this in humanity, and that is the difference of sex. Women claim to understand men. Well, perhaps they do. They have this advantage over us,—they are our mothers. On the other hand, the man who understands women has yet to be discovered. No doubt it is well that it is so, for otherwise life might become too drab. But that mankind is divided into two great sections, each of which has its own mental processes, its own perceptions, its own standards, nobody can deny. Far as the east is from the west, it is not so far as is any man from the comrade, trusty and true, who shares his home. And yet even here the gospel is wide enough to include both. I do not simply mean that the church has a long and splendid roll of women saints, or that Jesus inspires an equal devotion in women and in men. I mean that in Christ there literally is neither male nor female. There is a similar spiritual need and a similar response to the offer of forgiveness and power, a similar satisfaction and a similar peace. The two are one at the communion table. In the presence of Christ we forget sex, in speaking of him we forget it, in responding to him we forget it. He has broken down the wall of partition. He has spanned the gulf.

But perhaps the best way to display how wide and how inclusive is the sweep of the gospel is to turn to the Scripture record itself. For therein are types of all sorts and conditions,—slaves who became kings, bound who were made free.

Would you have the man of thought? Well, there is St. John. Or the man of thought and action combined? There is St. Paul for you. And following them is that poor butterfly of pleasure, drawn from the stews of Jerusalem, side by side with that delicate, shy soul, Nathanael. And here are two typical men-in-the-street: honest, practical, not very brilliant Andrew owning a common allegiance with boastful, unstable, warm-hearted and finally heroic Peter. And after them come two lonely figures, whereof the first is Thomas, the pessimist, the wet blanket, the man for whom it was difficult to be cheery. I always think that he was the most unpopular of the apostles. We have a Scottish word that describes him well: it is "disgruntled." It hits off a man like Thomas, who can see every cloud, but never a silver lining; who will not believe unless he can put his finger into the print of the nails. But the gospel was wide enough to enclose him, and bring him at last the surprise of joy. And who is this who follows last, this representative of humanity's broken earthenware, who aforetime, scarred in body, bemused in mind, filled the night with his cries, and found the day one pain? Ah, man of Gadara, but his love spreads far enough to find you and to keep you, and to set you, clothed and in your right mind, in the same gallant company as Stephen and John!

Yes, it is an astonishment, this gospel of the love of God. It is high, high as the noblest aspiration that ever quivered dream-like in the noblest heart. It is long, long as time, for love never faileth. It is deep, deep as the dark pit of sin and of despair, into which it strikes down to deliver. And it is broad and wide as the needs of that humanity which it claims for its own!

THE EIGHTH PSALM.*

Rev. Frederic C. Spurr.

This eighth psalm has arrested everybody by reason of its marvelous elevation.

It falls naturally into three parts. There is an opening chorus. The first verse is a chorus, and after the fashion of many Hebrew and other hymns the psalm is concluded with the chorus, the chorus being repeated in the ninth verse. From verses three to eight there is a main solo. This was intended to be sung in public worship, and was taken by a solo singer, a male singer. Notice that it is in the first person. Between the two choruses and the main solo the second verse falls, and in that verse we have the occasion of the psalm, a historical touch, not in general but almost specific terms. The history, the thing that brought this psalm into being, lies hidden in verse 2: "Out of the mouth of babes and sucklings has thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

Now can we determine what that situation was? What was the event that brought this psalm into being? I will merely in a sentence or two give its background, and then get to the main thing which concerns us in our life today.

We saw yesterday that there are five books of psalms. Psalm 8 belongs to the first book, what is called the David part. It is perfectly evident that the writer is familiar with the first chapter of the book of Genesis. It is a night psalm, composed under the spell of the starry heavens and the glory of the still life of the night. The atmosphere is that of a bright starry or moonlight night.

Who wrote it, and why was it written? Would you mind applying the principle that was laid down yesterday, that the musical titles of the psalms must be moved up and placed at the bottom of the preceding psalms? In a moment you have the key. The musical title of this eighth psalm is found out of place at the top of the ninth psalm, "To the chief musician," or, "For the chief musician upon Muth-labben." What does that mean? One slight change of vowel gives us the real meaning of the word, which otherwise has no meaning. It means, as one of the Jewish commentaries puts it in the heading of the psalm, "Of the champion." And the Hebrew commentary has this significant sentence: "For the chief musician, for the purpose of praise, the subject being the death of the man who went out between the camps."

Who was that man that went out between the camps, that was killed? There is only one man that fits it, Goliath of Gath, who went out—the expression is only used once, —between the camps to defy the armies of Israel. It made such an impression upon the people, and was so decisive in its results, that it formed the subject of this little hymn. We have here, therefore, a little psalm originally written to commemorate the victory of young David over giant Goliath, and in the second verse the contrast is complete: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." The contrast is between the stripling, as he is called, the little fellow who could not wield a sword but knew how to sling a stone, and the huge mountain of flesh who came to defy the armies of the living God.

No details are given as to what took place. The history is in the book of Samuel in all its pictorial beauty. Here is the view of the situation by the religious man, the devout person. Taking his start from that incident he goes forward out of the region of local history into a universal realm to speak or sing of what man was made for, of man's dominion. David and the giant vanish, and the thing that concerns you and me and all men and women to the end of time emerges, and we have here a timeless psalm.

The Contemplation of the Heavens.

There is nothing more splendid or more inspiring than the spectacle of the starry heavens at night. The great German thinker Immanuel Kant declared that the two things that impressed him most were the starry heavens without and the moral law within. From the dawn of history to the present moment the sky at night has exercised a supreme fascination over man's mind and

*Northfield General Conference, August 1922.

heart. If you carefully examine that fascination you will find that there are several elements in it, very diverse.

For instance, amongst children, whether children of civilized people or children of the backward peoples of the earth, the contemplation of the stars always evokes wonder, astonishment. A civilized child wonders whether the stars are the eyes of the angels. Another wants to know whether the biggest of them is not heaven, and which star God lives in, and who put them there. When you try to explain to a child something of their marvel, you simply bewilder the little mind, and the mind refusing to follow your reasoning goes back upon imagination, and speaks as the child spoke, of gimlet holes let into the floor of heaven so that the light should shine through. Wonderful for the child!

But amongst backward peoples the contemplation of the starry heavens has wrought terror and superstition. Now mark the phrase I am going to use: amongst the half-informed, the men who guess at the half and multiply by two and think they have got something, men and women of our time, the contemplation of the vastness of the universe has brought doubt and pessimism. But to a true Christian, whose heart and mind are awake to all knowledge, and who is well instructed, well educated,—and the more educated the better,—the contemplation of the vastness of the universe has led to adoration and to infinite hope.

For a vast number of people astronomy has brought a sense of despair. Men have looked by means of the telescope and the spectroscope into the worlds in space, and they have discovered a universe of terrifying proportions. Millions of suns! Our own sun, which looks so big because it is so near to us, we now know to be a fifth or a sixth rate star. Worlds on fire, worlds that are beginning to burn, and worlds that are just dying out in their final embers, but worlds unthinkable, at undreamable distances, a universe stretched to the infinite, of terrifying proportions!

And curiously enough, while the universe through modern science has almost infinitely expanded, through the action of that same science our own planet has been contracted all the time. The universe has been getting bigger, and our little world has been getting smaller. For the last hundred years we have been diminishing distance. Everywhere now is next door. If you want to whisper to your neighbor in Melbourne it is quite easy to do it. Tesla predicted twenty years ago something that everybody laughed at, but people are not laughing now, they are wondering what the next thing will be. Tesla said that the day would come when without wires or without any material aid a man would be able to talk in a magnetic voice to anybody he liked on any part of this planet; if you have a friend in Adelaide or Sydney or Melbourne, and you want to talk to him you would not need to ring him up,—you simply snap your fingers and talk in a certain tone of voice, and hello! he hears you. People said Tesla was wild: they do not say that now. Wireless telegraphy and telephony are most amazing things. What is going to happen next? The whole world is contracted.

A universe that is ever expanding and growing terrific by reason of its vastness, a little world that is contracting: the effect upon thousands of people has been to make man an insignificant person.

I remember the difficulty that came to me years ago when I first began to learn. A man who ought to have known better, a man far my superior in every way, and my elder, took advantage of the inexperience and youth of a lad to try to destroy and blast his faith. For a grown man to try to pervert a young lad, who through inexperience cannot answer him and does not understand the true line of defence,—I know of nothing more dastardly and devilish. This man tried it with me, and I shall never forget the first shock, and for a little while it clouded the heaven for me. Five hundred years ago people thought this little world was the center of everything, and the stars were simply lamps hung out as at a Chinese feast. Now we know that the earth is practically eight thousand miles through, and twenty-five thousand miles around. So they said cynically:

"Do you really think that for a paltry little planet like this, a mere nothing in the midst of space, the eternal God would be incarnate to save a lot of people?"

That is how it poisoned my boy life, and

that is how it has poisoned the lives of millions of people. Man's insignificance in the midst of the greatness of the universe! The growing worlds, the starry heavens, the glory and vastness of the universe, have seemed to reduce man to insignificant proportions, and to make him unworthy of the notice of the great Power that is at the heart of things.

Now when you open your Bible you find yourself in a new atmosphere. Even the Hebrew, to whom science was not even on the horizon, never fell into that trap. He also saw the stars. He did not know what they were. There wasn't a universe for the ancient; the earth was the center and the stars they didn't know exactly what they were; not worlds, not suns certainly, but they were terrifying enough. But the Hebrew was never in the atmosphere of the modern agnostic or the modern sceptic. He found the stars a kind of link between himself and God. "When I consider thy heavens." He knew there was something vast about them, though the real vastness escaped him. "When I consider that, I feel happy. I say, What is man?" And he goes on to speak of man's dominion.

When God wanted to start one old man on a new track, and did not know how to get at it except through his imagination, he took him abroad one night and said:

"You are an old man; your wife is old. You think it impossible that progeny should come to you. Go and look at the stars!"

And Abraham started on a new career when he saw the vastness of the starry vault.

The reason why the Hebrew never went astray in the presence of the forces of nature was because he started at the right place, while the modern man starts at the wrong place. He was religious. We do not go to the Hebrew for science, we go to the Bible for religion. The Hebrew was strong when he dealt with piety, experience of the living God. He knew God in experience, and started not with the stars, but with the soul, and came from the experience within to contemplate the vastness of things without.

Adoration.

Now a man who takes that view will always go on, as the psalmist did, to adoration. You cannot help it if you look at things from the right point of view. You must not start by saying, "The universe is vast, and I feel like a little ant, an insignificant person." You must start by saying, "Think what I am! Think how God has made himself known to me! You are not going to cheat me out of my religious and Christian experience by talking to me about burning stars and infinite distances and higher mathematics!" Those things are all right in their place, but do let us keep things in their proper proportions! The thing that concerns us is what we are, and our relation to God, and what we are made for. The essential thing for us is not to solve the mystery of the universe, but to solve the mystery of our own life and to live it in a worthy and a complete way. And the man who wrote this psalm, taking his starting point from the victory wrought by little David over Goliath, which was attributed to the strong arm of God, ends by raising his soul to God, "Lord, how excellent is thy name in all the earth!"

Man's place in the universe is not determined by his inches, but by his soul. And, friends, the biggest fight in the world today is a fight for man's soul.

A little thought will convince you that that view of things is the only true one. Pascal, in two or three of his greatest pages on God, says, "If you measure man materially you will come to an utterly false conclusion concerning him. You will say his age, seventy years, is nothing compared with the age of an oak, or even of a parrot. His height is nothing compared with that of a mountain. His space is nothing compared with that of the stars. His strength is nothing compared with that of the forces of the tempest." Then Pascal goes on to say, "Measure him spiritually, and see how that material illusion vanishes into nothingness! The greatness of man lies not in his muscle, but in his mind, in his spirit, in his character, in his destiny. The universe," he concludes, "is great, but it does not know that it is great. The flames of the sun do not know they burn, the moon does not know that it is dead; and man does know that the flames of the sun burn, and man does know that the moon is dead." Is man's life shorter than the oak? But he can

take up the axe and bring that oak to the ground! Is man smaller than the mountain? But he can climb to the top of it and plant his flag there! Is man less than the stars? Yes, but he can weigh them in his scales! The fire in man's eye is infinitely more wonderful than the flame of the sun. The sun cannot burst out into love. Man's flash is a spark of God.

So after all the psalmist is right. Our greatest problem, men and women, my brother ministers and those of you who are Christian workers, is to fight for man's soul.

THE PICTURE COMPLETED.

Now I come to my last point: the picture, of course, is incomplete as it stands.

The eighth psalm is purely an ideal picture, and there is a touch of irony in it as you look at man as he is today. Of what man is the psalmist speaking? Made for dominion, says the eighth psalm; yes, but what a limited dominion it is! It is very great, of course, to be able to fly around the world, to be able to go under the seas in submarines, to be able to attach your thought to the end of a wire and be sure that in a second or two it will be poured into somebody's ear at the end of the world. Man has done great things, but what good is all that, friends, if with it man cannot master himself? What is the use of having dominion over the seas and over the earth if man has no dominion over himself? And the idea of dominion in the Bible is not simply rulership of the world's forces for one's self: the idea of dominion in Holy Scripture is that a man should use these things as a son of the living God in coöperation with the eternal Father, use them for his own development, and be a harmonious workman in the midst of a harmonious scheme.

At the best you see how far short man has come of his true dominion. He may build his highest buildings, and an earthquake in a couple of seconds may reduce them to nothingness. He may plant his fields and have the most glorious crop, and one wild storm will ruin him. He may exercise all the powers of body and mind, and a certain mosquito in a certain part of the world may bite him, just one little prick, and in twenty-four hours he will expire in agony. He has not yet come to his dominion.

Look at him at his worst,—drunk, robbing, lying, lustful! No wonder that Voltaire said cynically that if it was God that had made man in his image, what a God! No, we haven't got the man yet that God means.

Now turn from the eighth psalm, and let us get into a new region, and see how the Christian takes it and expands it.

Turn to the Epistle to the Hebrews, the second chapter. The eighth psalm is incomplete in itself; you must read it in the full revelation of God in Jesus Christ. The epistle is arguing about the greatness of the gospel, urging the readers not to lose their opportunity and then the argument takes a singular turn and suddenly comes into the full tide of what Christ lived and died and lives again for,—to make man. "What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou didst put all things in subjection under his feet." There is the ideal picture.

Now then, in the light of Christ and in the light of history, see how this writer just takes it right on. "But now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." We do not see man as a whole crowned, but we see the head of man crowned, "that he by the grace of God should taste death for every man."

In one word, my friends, the Christian writer sees what Christian men and women must see again today, that man is discrowned, he is debased. Often he is worshiping wrong things. He has fallen from his high estate. We are not what God means us to be.

Then this writer says: Are we then to abandon everything? The writer of the eighth psalm speaks about the greatness of man and his place in the universe, but as we look upon life we see this procession of sorrows and weaknesses, and our ideal picture is dashed to pieces. What then? Shall we say, "Oh, it is a piece of idealism!" and turn from it to the practical things of life? "No," says this writer, "you must not take your

eyes away from that coronation because of the evil of sin. Now we do not yet see all things put under him, but we see Jesus." And what he means is this, that it is not an illusion, that the ideal for man is actually realized in Christ, that our blessed Lord is crowned, and the coronation of man reposes in the hands of the Lord Jesus Christ.

The fact of Christ, what is it? In Jesus Christ you have not a theory or a theology, but the real type of humanity. When Pilate uttered his famous words, "Behold the man!" he did not mean what you and I in our Christian piety have read into it, but we are entitled to use those words in the fuller light of our Christianity and say that in Christ is the real type of true humanity, and not only the type of the real man, but the prophecy of what man is going to be.

We Christian people have come to this conference to sharpen our weapons and to rebathe our souls in the river of the water of life. I purposely put those two very opposite figures together, and ask you to do this: to get back and look once more, as this writer bids us, to Jesus. You are going back to New York and various places, and you will see some very challenging and some very repulsive types of humanity. You may be tempted to ask at times, "Is there some truth after all in the suggestion that the world is divided between two manufacturers, the devil and God? This is the devil's work, and that is the work of a good God." You may be tempted to despair of your race, aye, perhaps of yourself at some time or other; but look off unto Jesus, the type, prophecy and power for a perfect life!

Friends, outside Christ there is no hope for man being what he ought to be, raised to dominion which he will not abuse, raised to an exaltation from which he will not be cast down! His only hope is in Christ. Let us believe deep down in the soul that Christ is not only a Saviour for a heaven to come, and from a hell to be, but that Jesus Christ is the straightener out of crooked lives here and now, the filler out of incompleted lives, the bringer of man's lost dominion!

KNOWLEDGE OF SIN.*

Rev. Floyd W. Tomkins, D. D.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Psalm 1.1.

The Prayer Book version is a little different, perhaps a little more accurate, as it is an older translation than that which we have in our King James version:

"Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful."

There is no book in the Bible to which we more readily turn in the various experiences of life than the Book of Psalms, inspired by God. Who has not from childhood loved the Good Shepherd psalm, "The Lord is my shepherd; I shall not want"? Who that has "felt the days before him and the tumult of his life," has not repeated with enthusiasm that traveler's psalm, the 121st, "I will lift up mine eyes unto the hills, from whence cometh my help"? Who that loves the Lord's Day has not found joy in repeating with David the words of the 84th Psalm, "How amiable are thy dwellings, Thou Lord of hosts"? Who that has had great longings which he could scarce comprehend has not loved to lift up his voice with David in the words of the 42nd Psalm, "As the hart panteth after the water brooks, so panteth my soul after thee, O God"? And who that has become conscious of sin has not found the words of his confession prepared for him in the 51st Psalm, "Have mercy upon me, O God, according to thy lovingkindness"? And who that has felt the darkness of sorrow has not been strengthened by repeating the wonderful words of the "De Profundis," the 130th Psalm, "Out of the depths have I cried unto thee, O Lord! Lord, hear my voice"? And so we might go on remembering psalm after psalm which seems somehow or other to be burned into the very necessity of our existence.

The Book of Psalms begins with blessedness: "Blessed is the man that"—and we

* Northfield Woman's Home Mission Conference, July 1922.

stop, for we are startled to find that no one can claim this blessedness, because there is no one who hath not walked or stood or sat in the way of sin. I admit that this is a startling declaration, but you will agree with me that it is a true declaration as we look more closely at life. It is good sometimes that we should be a little bit stirred out of our equanimity. We are most of us so self-satisfied; as Matthew Arnold says, "Light, half-believers of our casual creeds." Sometimes it is good even for us Christian men and women to realize what need we have of the blessed Christ.

"Blessed is the man that hath not walked in the counsel of the ungodly." That is, blessed is the man who knows nothing about sin; not necessarily his own sin, but the sin of the world; the flush of whose innocence has never been replaced by the blush of consciousness.

Can any one of us claim, "I know nothing about sin"? Would that we could! Oh, how we long to go back to the age of innocence! We cry out sometimes in the consciousness of the knowledge which has come to us, and we would do anything in the world, almost, if that knowledge had passed away from us without stain. We cry out in the words of the old song:

Backward, turn backward, O Time, in your flight!
Make me a child again, just for tonight!
Mother, come back from the echoless shore!
Take me again to your heart as of yore!

We look back to the days of innocence, but alas, we cannot go back to them!

Do you remember the first time you became conscious of sin? I remember as if it were yesterday the first time I became conscious of taking God's name in vain, not myself taking it in vain but another. I was getting out of a train at a suburban station, where I had been to school, and a man whom I greatly honored and respected, because in my boyish conception he was an ideal man, stepped out of the train after me, and went to get into his carriage. His Irish coachman was holding the horse in a singular way. The horse was afraid of the locomotive, and the Irishman, instead of holding him by the bit, was standing in front of him and pulling on the reins, with a result that you can imagine,—somewhat the result that is taking place in Ireland today! And this man, whom I so much respected, caught the horse by the bridle, and aimed a kick at the coachman, and swore at him! My friends, as I tell you the story I can feel that old thrill go down my back! I had never heard God's name taken in vain before; I had only heard that holy name in church or at my mother's knee as I prayed. I became conscious of sin. It was not my sin, but I became conscious of it nevertheless.

Do you remember the first time you saw a drunken man? We do not see so many now. Thank God that the prayers of faithful women for fifty years, a part of their glorious home mission work, have been answered! I remember going to school, and, walking up Broadway, seeing a man stagger. I ran to help him, thinking in my boyish enthusiasm that he was sick, but when I drew near him I had a revelation. I never dreamed that anybody could be such a fool as to take that in his mouth which would rob his brain of balance; but I learned it then, and again I became conscious of sin.

A man walks through the slums of a great city and is horrified by the sights and sounds that he sees and hears, and he becomes conscious of things that he never knew existed. A judge on the criminal bench in Philadelphia told me that when he first went on the bench he could not sleep at night for the evil things that were brought to him for trial. He never imagined that such evils existed in the world. "Blessed is the man that hath not walked in the counsel of the ungodly,"—and alas, we are all walking there, for we are all conscious of sin!

If we could only stop there it would be bad enough, but the man who "walks," by and by "stands." The man who becomes conscious of sin, by and by becomes familiar with sin. And familiarity breeds contempt.

I can hear men swear today, and while it makes me indignant and angry, that first feeling does not come back. Why? I am a little hardened. I can see drunken men and drunken women today,—a horrible sight; it makes me indignant, but that old feeling does not come that came to me when I was a boy and first saw a drunken man. Why? I have become used to it. It is one of the saddest things in the world, the hardening of our judgment and of our life

against evil. A man walks through the streets of the slums of the city the second day, the third day, the fourth day, and he isn't horrified any more; he has grown used to it.

Then we take the last step, which is inevitable. Becoming familiar with sin we become somewhat apologetic for sin. We say, "Well, after all we are imperfect creatures! There is no use in trying to live up to an ideal that we never can reach."

We begin to say: "Well, after all, we were made so! We did not make ourselves. God permits Satan to exist, and there is no use grumbling about it; there is no use expecting to be a saint when you know you are a sinner."

Then we go a little further. A man says, "Well, I am going to have what I can get out of life! I am going to succeed, no matter how many weak ones I push to the wall. We are here to get all we can; what is beyond we know not."

Some people thus talk; but I suppose some of us here today will say, "I never think or speak like that!" No, thank God you do not! But don't you ever have any doubts as you look upon this world in chaos today? Doesn't there come into your mind, if it is not so expressed by your voice, "Why, this is the devil's world, not God's!" and you wonder whether God's word will be fulfilled, and whether Christ, when he cried, "I have overcome the world," was not deceived? Doubts and fears prove that you and I are sitting down in the seat of the scornful, forgetting God, losing our devotion and loyalty to him.

Can we, any of us, claim this blessedness now? Is there one of us here this morning, minister or people, who can say, "I know nothing about sin, I have never apologized for sin, I have never become familiar with sin"?

That is the diagnosis of the Old Testament. When I go to a doctor for treatment he diagnoses my case, asking questions in order that he may find out what the difficulty is. The Old Testament again and again performs, under the power of the Holy Spirit just that diagnosis. I see myself as I am. Then I turn to the New Testament, and oh, what a wonderful revelation!

I said a moment ago that no man could claim this blessedness. I was in error. There was One, and only One, on this old earth, the Man Christ Jesus, the Son of God on earth. The flush of innocence was never replaced by the blush of consciousness on his face. He never became familiar with sin,—it was the awful thing that brought him from heaven to die. And he never apologized for it. But alas, the only good man that ever existed on the earth, the world would not recognize him, and they took him out one sad day and put him to death!

But you cannot kill goodness, and so the blessed Christ rose from the dead, conquering death as he had already conquered sin, and with his glorified human body ascended up into the heavens, promising to be with us always and promising to intercede for us with the Father. And now we can turn back to this first verse of the first Psalm, and although we cannot claim this blessedness as of our own merit, we can claim it because the Son of God died that we might have it; and although we are conscious of sin, and familiar with sin, and even, alas! in our weak, sinful moments apologetic for sin, the dear Lord's nail-pierced hands are stretched out, and he speaks the words which we dare not speak: "Blessed art thou, for through me thou art innocent of sin!"

Now, what deductions are we to make from this message:

First of all, the assurance in our own lives that that blessedness is ours because it is his; the trust in him for all that we have, and all that we are, and all that we hope to be; personal religion, without which all of our gifts, all of our efforts in social or philanthropic or even missionary work, are as nothing.

Let us keep our ideals high! If it is true that Christ has redeemed us, if this blessedness is ours through him, then we must keep our ideals high, as the Lord himself tells us, "Be ye perfect, even as your Father who is in heaven is perfect." We are so apt to measure our lives by the lives of others. We say, "I will be as good as I can. I will be as good as this man or that man." "No," says Christ. "Be ye perfect! That is your ideal; do not lower it." Although you do not reach it immediately, do not be discouraged. Phillips

Brooks said, "The man who aims at the stars comes nearest to hitting the tree tops"; and it is wonderfully true.

Yet once more, it seems to me this wonderful truth of salvation through Jesus Christ and the blessedness that he gives us make us realize that we are never to give up, even although sometimes the journey seems long. What wonderful things we see as we look back, but as we look forward, oh, what a wilderness of need! It is a great thing to stand in this place this morning and look back upon the forty years of work that these splendid schools have done in sending out boys and girls to all parts of the world to preach alike by life and lips. Wonderful events these conferences have been, where Christians have come together in this holy place and reconsecrated themselves. But oh, when we look into the future there is so much to be done! Will it ever come, that great day when all shall know the Lord from the least unto the greatest, and when righteousness shall cover the earth as the waters cover the sea? Be not impatient! The Master cried upon the cross, "It is finished!" And as he with his divine power saw the end from the beginning, so we, standing by his side, must be given and will be given that vision.

You and I may not see that great day from here, but we may see it from the battlements of heaven; and what we must do, if we believe in this great message of Jesus Christ of blessedness for all, is to work as if we expected it in a year, and know that some day it will come.

REVELATION 17.

Rev. Robert Cameron, D. D.

Both the 17th and 18th chapters of Revelation treat of Babylon. Chapter 17 deals with the system of the city, Babylonianism in the sense that we speak of Romanism, its moral characteristics. Chapter 18, on the other hand, deals with its physical greatness, its buildings, its merchandise, its population and its wealth.

The system of Babylon, soon to come to the front, will extend its influence and form the principles which will prevail over a greater region than any system since the days of pagan Rome. It will be sovereign "over peoples and multitudes and nations and tongues" (verse 15), and as a system it will be as broad and tolerant as the principles of unregenerate men. On this account the Christians of that coming day will be in danger of its evil influences if not guided by the Spirit of God.

It is plain that the fulfilment of this chapter will be in the future, for the system represented by the woman extends over the whole of the prophetic earth, from the Euphrates in the east to England on the west. Since pagan Rome has passed away no system as yet has extended over the whole of that territory. Romanism has made every effort to secure control over the nations of that territory, but she has utterly failed to subdue to her will the eastern part of the Roman Empire. We must, therefore, interpret all the symbols of this chapter with a view to the revival of some dominion giving unity to the countries of that part of the world, and to the introduction of some system that will mould and control the moral system of those countries.

"And there came to me one of the seven angels" (verse 1). In the preceding chapters the destruction of Babylon had been foretold, but here she is pictured in the time of her coming prosperity and glory, prior to her final destruction and after she has been rebuilt. One of the angels who had already foretold the infliction of the vials of wrath now comes to John to show the wickedness of the governing system that merited the destruction. How gracious of God to help us to understand and appreciate the reasons for his judgments! Under the symbol of a harlot the evil system that will rule peoples and multitudes and nations and tongues at that time is strikingly set forth.

When the system represented by the harlot is destroyed, Antichrist, or the "beast," becomes the ruler, and when he is destroyed the millennium will come with Christ as king of kings and Lord of lords.

"Made drunk" (verse 2) does not represent a warlike system or a conquest of arms. It does fitly represent, however, a system that enriches the nations and causes them to live delicately and to study the

comforts and extravagant elegance of life without regard to truth or to God.

"A woman sitting on a scarlet-colored beast" (2-4). This woman seems to represent Babylonian corruptions in their greatest earthly glory, when sustained by the beast, or Antichrist. This will precede the time when Antichrist and the ten kings ruling at that time shall have destroyed Babylonianism and shall have installed his personal rule instead. This woman will sustain the same relation to the city of Babylon that the woman clothed with the sun (12. 1) will sustain towards the city of Jerusalem in that coming day. Jerusalem, the city of the great king, will be synchronous with Babylon, the city of the great apostate. The harlot represents the moral system that will dominate rebuilt Babylon, the great city which reigneth over the kings of the earth during the brief period of the triumph of Babylonianism and the subsequent tyranny of the beast, or Antichrist.

The beast "having seven heads and ten horns." It will be observed that while the beast sustains the corrupt system of Babylon the kings are not crowned. The kings will then be the servants only of that system. The crowns, or controlling power, will be one of the systems that Satan will use at that time in ordering the affairs of the Roman world. But when the kings receive authority at the one hour with the beast, the crowns are on the horns (13. 3), that is, on the kings who will rule.

The woman and the mystery (5). In our Lord's dealings with the disciples he unfolds the meaning of the mystery. "To you it is given to know the mysteries of the kingdom" (Matthew 13. 11). What had been previously concealed the Lord revealed. But here is another mystery, and when it first comes to the surface its evil will not be suspected. In the days of the apostle the mystery of lawlessness was working secretly. There is a day yet to come when "the mystery will appear out of the midst," and at that time Antichrist will appear also, and exalt himself above every object of worship. Zechariah foretells a time, yet to come, when a woman is shut up in the ephah (a symbol of commerce) together with wickedness. This system has three stages: when secretly working in the midst of society, when secretly concealed in the ephah, when it ceases to be hidden but operates openly. That which is now working secretly in the midst of men will soon come forth in open development, and will then cease to be a hidden mystery. The first mystery concerns God's dealing with men; the second, man's corruption of truths; the last, man's national lawlessness.

"Drunk with the blood of saints." This plainly indicates that the coming system which will rule the affairs of men will be a cruel and persecuting system. The secular system, having subdued the great ecclesiastical system of the whole prophetic world, will not have much regard for the despised saints of that coming day. Liberalism will not oppose any persecuting power directed against the real and genuine Christianity of that day.

Latitudinarianism is beginning to be a controlling element amongst thoughtful men. It will spread, and will finally be matured in Babylon moral and Babylon physical. Here in chapter 17 it is charged that she is "drunken with the blood of the saints and with the blood of the martyrs of Jesus." In the 18th chapter, dealing with the end of Babylon physical, it is said: "In her was found the blood of prophets and of saints and of all that were slain upon the earth." Some system that will include every persecuting element of the past must be meant. Latitudinarianism will welcome and cherish Judaism, Romanism, paganism, Mohammedanism and agnosticism, and will be in control of Babylon. Therefore the bloodguiltiness of all these systems will attach to that city. The highest form of iniquity will refuse to recognize any precept or law of God as binding, and will break every yoke, and that is lawlessness. It will deny that the line drawn between truth and falsehood, or between right and wrong, can be known, and therefore there is no reason to respect it. Pilate's question will be on every tongue: "What is truth?" Who knows? A Satanic compromise and reunion between Judaism, Christianity and paganism will be formed in the interest of peace and progress, and that will be the climax of the mystery of iniquity. Under this system all forms of religious belief can find a home, and all the selfish schemes of commercial progress can flourish. Then the ephah (Zechariah 5. 5-11) "shall be

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established and set on its own base" in the land of Shinar, and the woman with her wickedness "cast into the midst of Ephah" will reign until the coming of Antichrist, the prince of all persecutors. Hence all guilt will be charged against Babylon.

"The beast that was, and is not, and shall ascend" (8). The following is offered as a possible solution of a difficult passage. The beast stands for Antichrist, without a doubt. He will be a second Nebuchadnezzar, or a revival of the head of Babylon. In the Old Testament Antichrist is sometimes called the king of Babylon, and also the Assyrian (Isaiah 14. 3-5; 10. 5-24). It will be easy to understand how all men will wonder when Assyria and Babylon will be restored, and a king in Babylon will be reigning over the whole territory of the old Roman world. "Those who dwell on the earth shall wonder." Nebuchadnezzar was the first king of Babylon, and Antichrist will be the last. The governmental power that was at first committed to Nebuchadnezzar will be inherited by Antichrist. Nebuchadnezzar was the first Gentile monarch to tread down Israel, and Antichrist will be the last to repeat the persecution. Nebuchadnezzar raised an image and caused it to be worshiped, destroying all who refused to bow, and Antichrist will do the same (2 Thessalonians 2. 4; Revelation 13. 14, 15). The sins which Nebuchadnezzar commenced against Israel are said to be punished when Antichrist will be the monarch of Babylon revived. He will be "the one that was, is not, but will be present."

Authority is one thing, but the manner of its exercise is quite another. Nebuchadnezzar had authority, so has King George of England, but the manner in which that authority is exercised differs each from the other. But here the first and last forms of authority are exercised in the same way. Hence the successive forms of rule during the ages past are here noted. The "mountains" or "heads" designate the basis of authority for both the harlot and the beast, which exists only for a brief period in their respective dominions. The beast has seven heads, and the woman (Babylonianism) sits on seven mountains; heads and mountains symbolize governmental power, and the eighth king becomes the sole possessor of that power at the end.

The day of Antichrist will promise to bring into the world what the day of resurrection brings to the saints, a new day, but it will soon end in the blackness of darkness without the promise of a coming morning. God has allowed executive power to exist in seven different forms in the past, and there will be another form before the end comes. The history of this executive power began with Nimrod and Babel, and it will end with Antichrist, whose name will still be connected with Babel. Nimrod stands for absolute monarchy, for he was sole ruler. Israel stands for theocracy, for God was professedly at its head. Nebuchadnezzar stood for despotic monarchy, Persia for aristocratic monarchy, Alexander for military monarchy. Then came the sixth form of power in the empire of the Cæsars. This will be followed by the clay-iron system, for all the ten toes were of iron mingled with clay, that is, what is called constitutional monarchy, just now about to be introduced amongst all the governments on the prophetic earth. These constitute the seven forms of historic executive government. Five were fallen, one is,—the Roman,—and the seventh was yet to come. Plainly "the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition." Now let it be carefully seen that these eight rulers,—eight forms of the exercise of executive power,—are successors, they do not exist at the same time. Nothing is said here of an eight-headed beast, but there is the eighth head in the exercise of governmental rule.

Babylon, symbolized by the woman seated on seven mountains, indicates that this system will be the mistress of everything that could be considered as a seat of governmental authority. It is said to be sitting on many waters, on the beast, and on seven mountains. It is plain that material Babylon could not be considered as built on many waters, or on the beast, or on the seven mountains, but the Babylonian system could be so represented. When it comes into existence, then, every source of power, commercial, ecclesiastic, military, legislative, educational, monetary, and every other system will be at her command. When overthrown by the beast, then he succeeds to her in the control of these various sources of governmental authority.

What the seven mountains are to Babylon, the seven heads are to the beast.

"And the ten horns are ten kings" must not be confused with the eight kings of the preceding verse. The ten kings will be synchronous, for they are ten contemporary rulers who during this brief period are uncrowned; they had at first no proper royal authority, but receive it at the same time as Antichrist, who overthrows the Babylonian system, and succeeds to supreme authority.

THE STORY OF OUR LORD'S SAYINGS AND DOINGS.

Rev. John A. Hutton, D. D.

It is a question worth raising in our minds for a moment, on what principle the incidents of our Lord's life were selected for preservation, and those sayings of his which have come down to us in the New Testament.

With regard to the sayings of Jesus which we have in the Gospels, we know that it is only a very small selection which has been preserved. Now our Lord in his public ministry gives us the impression of having been a most accessible man. He frequented places where people congregated, —the synagogue, the market place, the public highways. To judge from what is written, it would appear that people had ready access to him, and were not discouraged from speaking to him. We might also deduce, from the manner of his utterances, that he was one who was in the habit of speaking to men; and this went on for three whole years. And yet we might read all that we have of our Lord's words, excluding duplications, well within an hour.

The same is true of the incidents in which our Lord took part. He was one of the busiest of men. We read on one occasion that he and his disciples had not time so much as to take their food. Again and again he withdrew to the mountainside or to a desert place, in order doubtless to recover from the strain of his life. He is described as one who went about doing good, as though the doing of good things was the very feature of his life.

I remember many years ago reading an ordination charge by Fisher of Kinclaven, one of the founders of the Secession Church in Scotland, to a young man entering on the ministry.

"Remember," said Fisher of Kinclaven, "remember, my young brother, that you have been called to a life of arduous toil! Our Master here must be our example, who worked so hard that men took him to be a man of fifty when he was only thirty-two!"

"Thou art not yet fifty," said the chief priests. And yet once again we might read the continuous narrative of all the incidents in which our Lord took part in some thirty to forty-five minutes. And the question is, on what principle that selection of his words and of his acts was made which is incorporated in our New Testament. We believe that it was under the guidance of the Holy Spirit that this selection was made, but the action of the Holy Spirit is always according to method, it is always according to reason, according to some profound necessity. I am quite sure that the selection was made very deliberately, and that the very words were carefully chosen.

It has been the fashion during the last generation for the more scholarly expounders of the New Testament to content themselves with dealing with the words of Jesus, or with an incident in his life,—a parable, for example, or a miracle; to content themselves with finding what is the principle underlying the passage and driving it home. Yet I am sure we shall be depriving ourselves of many a secret and intimate guidance from God if we neglect on all occasions the very words in which the story has come down to us. We must never forget that for the first three hundred years the New Testament was a secret and forbidden book, read with fear and trembling, and that in the view of those who first read it every word was precious, and might be understood as covering some secondary meaning, which indeed was the more important meaning.

"WE WOULD SEE JESUS!"

Dan Crawford.

Here come the Greeks to see Jesus! Had they seen the Temple, seen the Passover, seen the sights, and was it that all they saw did not satisfy? Is it that like many more they seek the best last, and having seen this, seen that, they finally come to Philip, saying, "Sir, we,—we have seen an end of all flesh,—we would see Jesus"?

But why Philip first, and why this "We would see Jesus" addressed so definitely to him alone? Is Philip getting some of his own back? Is it that we get in life what we go in for? Was not this Philip's specialty when he began the propaganda long ago with "Come and see"? And is not this "We would see Jesus" a mere echo of Philip's own "Come and see"?

The Greeks, verily, have taken the line of least resistance: they are fishing Philip with his own bait. So Come-and-see Philip has now these importunate Greeks knocking at his own door on a We-would-see deputation. Certain Greeks came to Philip, and said, "We would see."

Serve Philip right for practising what he preached! He too came, and coming he saw. What other message could he give than this that had brought all the betterment and blessing into his life, "Come and see"? I, Philip, did it, and it solved the salvation subject for me; and you can never see if you do not come: then why argufy and amplify?

But there is more than this. As with Philip, so with Andrew, he too reaps what he has sown. This is where Greek meets Greek, for like Philip he has a Greek name, and little straws indicate big currents, little things tell. These two Greek-named apostles get the Greeks all to themselves. The record runs that when the Jews heard Paul speak in their own Hebrew tongue they kept the more silence. And as a fish rises to the fly, so these Greeks came straight to the two Greek-named men who had a living link with them in Greek name, therefore in Greek nature. We are only human after all, and, being human, we have to crawl before we walk; every little aid tells. Andrew and Philip were men from the North, from Galilee, that is to say; and what was that if not "Galilee of the Gentiles"?

But this mention of Andrew means the eclipse of Philip, for it was Andrew long ago who was the first to bring anyone to Christ. As he began, so he continues: Philip will not go past him. No board of managers, no committee, voted Andrew this place of priority. He simply did the divine deed, and WAS the first who ever brought a soul to Jesus.

So Philip honors the man whom God did honor. At once he reports to him this surprise visit from the Greeks. This and other coincidental circumstances point to the fact that we can only be fair to Philip as we give Andrew the credit for even his Come-and-see watchword. Philip is only echoing his senior, even as Andrew got it first from the Lord. It was not Philip, but Andrew, who saw the Lord looking back, saying, (there you have it again!) "Come and see." Thus the surprise is sprung on us that is no surprise at all: past Philip, past Andrew you go, up to the stream-source of salvation, the Christ, who said to the timid two: "Come and see!"

They did their best those Greeks, but their best might have been better. Their best was triangulating a visit to Christ via mere man. Their better than this best could and should have been to make straight for the mighty sinners' Friend with neither detour nor digression. But man is mere man, and must mediate through man. And if man mediate, so surely must God; hence it is written, "There is one mediator between God and men, the man Christ Jesus."

Now "Andrew," as a Greek name, means "a real man," and no doubt his name equates his nature. For only a manly man can mediate for men. But the Scriptures are sweetly sarcastic here, and point to God's bigger and better man, his Andrew, with all the doors of his being wide open: an Andrew who out-Andrews Andrew! Much of the sap and spice of God's Word is found in these eloquent names. When Andrew came to our Lord long ago, he did not need a change of name like the

Simon he brought. His name could not be bettered: Christ, therefore, did not, could not improve on it,—Andrew, a real man!

Changing names connote changing natures, and as Andrew did not change much, neither did his name. Like, or rather unlike, Peter, he never went up like a rocket and came down like a stick. Therefore, the Christ who said to his brother, "Thou art Simon, thou shalt be called Peter," this same Christ, so to speak, said to Andrew, in the sacred silence that is his truest eloquence, "Thou art called Andrew, and Andrew thou shalt be called to the journey's end!"

I confess to a deep and abiding pleasure when I read and re-read this Philip-Andrew episode. Andrew has no dispensational displeasure at the arrival of these outsiders. He does not listen with contracted brow to this Gentile proposition: there is no supercilious sniff of the Jerusalem Pharisee about him. He has entered on a far bigger enterprize than a mere Dan-to-Beersheba venture. The Lamb of God he began to follow long ago was he who "taketh away the sin of the world," not that of Israel only.

Hence all this alacrity in Andrew. Far from being a scared and scandalized Jew, he is as ready for the reception as they are, nor can he brook delay. Andrew had been in too good a school for that. John the Baptist was his old teacher, and John was the last and best of all the prophets, for he culminated on the crescendo, and preached Pentecost (Matthew 3. 11, 12), looking beyond the cross. Therefore, even before Christ came to Andrew and Andrew came to Christ, even before all this John had pointed beyond the water-baptism to the Spirit-baptism of Pentecost. So when Andrew saw the Greeks coming his mind went on to that coming Pentecostal time.

That they were Greeks, and not Hebrews, was nothing to Andrew. This was another cobweb John had removed from Andrew's brain. "Do not presume" (Greek), shouted John, "to say you are Abraham's seed, for the time has come when God can raise up sons out of stones!" This surely accounts for the alacrity of Andrew. Not a word of protest to Philip about the audacity of these intruding Greeks! Their request, "We would see Jesus," is no sooner proposed than granted. If sons out of stones, how much more out of Greeks?

If we fail in so seeing the forerunner's influence in the forming of Andrew's faith, we miss the meaning of that word which expressly declares that John the Baptist's mission was "to make ready a people prepared for the Lord." And it is a ready Andrew these Greeks find, yes, one made ready by John so that the mere mention by Philip of the Greeks' arrival finds him with neither demur nor delay taking them to his Lord.

Ready? Yes, that is one thing John did for Andrew: he made him so ready for the Lord that one word from the Baptist's lips, "Behold the Lamb of God!" sent him off. No personal command for Andrew, no order from his teacher was necessary; a hint was enough.

And this readiness never forsook Andrew. Who ordered him to go and find Peter? Did the Lord? No, for the Greek is emphatic, and reveals Andrew off on his own again. He needed neither edicts nor commands: Andrew, "he first finds his own brother," and the most momentous phase of the incident is just this voluntary element. For Andrew is the first soul-seeker of the new era. And he who is first in time is likewise first in dignity: the model seeker of souls, who does the deed without waiting for the prompting or proposal of a third party! He did not wait for it to be born in a committee room and baptized on a platform. You cannot juggle or jockey with souls: a man-made order can never "boss" the blessing. You have entered the kingdom of volition when you cross the frontier of hearts, and love will be sought with a free-born, free-will desire, or not at all.

It is more than unfortunate that all through the British Bible the same word "preach" is piped out pretentiously when vastly different ideas are involved. Probably the translators were jealous of their preaching prerogative, but in 1611 they robbed the church by hiding this two-sided phase of (1) merely talking the gospel, as every saved soul must (evangelisomai), then (2) a formal heralding of the same from a pulpit or the like (kerusso). Alas! many a weary dispute would have been

avoided by giving these "blessed both" an honorable place in Holy Writ.

So in God's name for God's sake let us have both! My own dear Presbyterianism of boyhood was probably misled with this same failure to force on the English reader these two sorts of sacred preaching. Did not three old women talk John Bunyan into the kingdom by their wind-blown words? Hence all that sacred conversational silence in Scotland about the gospel among decent God-fearing folk. (Hail, Ian Maclaren, arch-priest thereof!) Only "the meenester" was to talk that talk, with the result that while Labor on the economic side sent up its Mitchell Library non-graduates to make St. Stephen sit up (Barnes, for example), alas! per contra "religion" in the old days discountenanced "Old-Born-Drunk," whose pulpit was a street corner on a windy night.

We often forget that despised Islam is a clear case of a non-clerical caste sweeping one-eighth of the world's population with their all-at-it propaganda. From Morocco to Zanzibar, from Sierra Leone to Siberia, from Bosnia to New Guinea, they are all and always at it. It takes all sorts of people to make a world, all sorts of members to make a ministering body.

That there is a certain kind of pungent, powerful illiteracy is vouched for (note this!) in the very Bible, some portions of which, not a few portions of which, are written in "bad Greek." The pedantic essayist may appeal to the select and supercilious few, but God's millions are multiform, and the majority do not care to catch up a royal, rousing man on a mere verbal technicality! The soft eye cannot say to the hard, horny hand, I have no need of thee; nay, much more, the very members which seem to be more feeble are the more necessary, for the body is not one member, but many. So this Andrew the apostle settles our subject for us. He was one of the Twelve, and although the Twelve alone received the promise of the Spirit, yet more than the Twelve, the whole 120 upper room occupants got that good gift of God. More than this: to isolate and emphasize the apostles as being the preachers par excellence is to stupidly say the opposite of Luke's declaration that it was the "disciples" who went everywhere preaching the word, "except the apostles"!

The "recognition" of godly pastors, godly elders and deacons we must have, but this modern chasm between clergy and laity marks a rent in the body of Christ that must be bridged. Must be, and the pastor must initiate this bridging of the ghastly gulf. Must, I repeat, for this is his raison d'etre: "he gave some pastors . . . . for the perfecting of the saints UNTO the work of ministering"!

I risk repetition by recalling those two drastically different words rendered so invidiously "preach." They most clearly call for both sorts of preaching, the official and unofficial. Fifty times you get that "publish" or "proclaim," so official a word that "How can they PREACH except they be sent?" Then comes the other homely one, used about sixty times, for "tidings bearing," common to all lands, all languages.

And to prove that all this is ultra-dispensational, take two famous cases, one from the Old Testament and one from the New. Amos, like his father before him, was a non-graduate, and he puts it in this way: "The Lord hath spoken: who can but prophesy?" Now take the Pentecostal "unlearned and ignorant men": their way of phrasing it is identical: "We cannot but speak"!

In England as late as Lord Shaftesbury's day the dead hand of Ignatius still strangled the Spirit's impulse. God had his thousands of "cannot but" men. Ignatius it was who said to this warm "cannot but" cult the ban-curse-and-interdict words, "But ye cannot!" It seems incredible but true that even well into the 19th century Ignatius had so perverted and subverted Paul that as late as 1855 it was still the laughable law of the realm to prohibit the teaching of the gospel and the worship of God in private houses where twenty persons beside the family were assembled! It shows how late in that 19th century obstructive religious legislation could still survive, that while no legal prohibition forbade any assembly in any numbers for gain or mirth, for secular or political ends, a body of Christians who met to pray or preach were liable to fine and jail! And yet you have men who arch their eyebrows and wonder why George Müller and others about this time joined the "Brethren" movement! "We would see Jesus" was the

craving cry of their souls. "Come and see" was the answer of alacrity from Christ.

This it was that subjugated the soul of Andrew, for as we have seen he was a silent man who had no idolatrous reverence for tangled talk. All his life this Come-and-see was the anti-talk motto of his crusade. If Moltke could hold his tongue in seven languages, then Andrew at least in his own tongue could hold his own tongue! Again and again he had seen that too much talk led nowhere, that the best of them always got out of a difficulty under the fog of a definition, and that even the winner of an argument had a breadth of assumption out of all proportion to the narrow dimensions of the point proved! Hence the blessed brevity of this, which for the sake of a name we will call the Andrew hypothesis, "Come and see."

Quote it back on him, and you have got Andrew on his soft side. In that little matter of his with those intruding Greeks we have seen the same silent flavor of sobriety about Andrew. What happens? Any antecedent delay? Did he break his rule by tedious talk? Not a whisper—to them: he went and told Jesus. And the man (Greek, the Andrew) who talks much with Christ talks little to man.

So too, as we have seen, with Andrew's friend Philip. They are always bracketed together, for these two made a common crusade under this war-cry. When Philip saw Nathanael attitudinizing for an argument of the usual "How can?" genus, what, oh, what was it that muzzled N's mouth? The same old bait got him, aye, and "got him good,"—Come and see!

Brief as blunt, there is not even a preliminary "Please" of ingratiation. It is even a briefer phrase than it looks, for it can be made so brief that it does not even need to be uttered at all. An eager look, the grasping of an arm, no word leaving the lips,—how often has "Come and see" been actioned abundantly that way!

What happened to this Come-and-see expedition? Query: What did he say to them, and they to him? Answer: There is not a line, not a word, not a whisper to hint that they talked at all! It was 4 p.m. when the Lord led the way. It was in the morning when they separated. But the season was so sacred that there seems to have been no time for talk. The proposal was, "Come and see" not "Come and talk"! So I suppose they simply and sublimely looked and looked, and the more they looked the less they could talk.

Is there not a certain austere appropriateness about the fact that this anti-talk proposition, "Come and see," should so eventuate in a no-talk meeting? There is no room in this salvation slogan for cold syllogistic speech; no place, indeed, for speech at all, for what is this "Come and see" if not God's great anti-talk clarion? It is as neat as it is effective, for it practises what it preaches. Unlike Carlyle, who vomited verbosity like a volcano ("talk, talking for hours about the sacredness of silence"!), this is brief because it is about brevity. "Come!"—that is for any pair of human legs long enough to reach the ground; and if the legs cannot come the heart can. "See!"—that is for eager eyes to behold what angels desired to look into. Where does the much-made-of mouth come in? Answer: God muzzles the mad mouth, and thus bars the road for our manifold word-wriggling and tongue-twisting talk.

Why in the Morning?

At a meeting of Morning Bible Readers held in Calcutta the following reasons were given why we should read the Bible and pray in the morning:

We owe first things to God.

We are most likely to be able to secure a quiet time in the morning.

There is much danger of Bible study and prayer being crowded out entirely if it is not enjoyed in the morning.

The mind is then free and fresh.

First impressions last.

Bible study and prayer make a good foundation for the day.

We should seek a high-level start.

By this we are put on guard against sin (Psalm 119. 9, 11).

We shall most probably have occasion during the day to use what we get in the morning.

Many good and holy persons recommend this as one of the chief secrets of deep spiritual living.

There is Biblical authority for the habit. See Psalm 5. 3, and elsewhere.

SOME PRINCIPLES OF BIBLE INTERPRETATION.

Rev. Henry Felton Huse.

1. The Bible teaches what it teaches last.

2. The Bible teaches what it teaches as a whole.

3. The message of the Bible is first of all a message to the people of the times in which it was written. To get that message we must, as far as we can determine the date and the circumstances of the times, enter into the consciousness of the people addressed (Hebrews 1. 1, 2), the limitations of knowledge, the understanding of God, plus, as far as we can, the mind of the Father and the mind of Christ. Thus we shall find the message of the Bible the message of God for all time.

4. The Bible was given us to serve the gospel, and not the gospel to serve the Bible.

5. If we are rightly to divide the word of truth we will recognize the Bible's inspiration and infallibility in the matter of God's historic action in Jesus Christ and his cross, atonement, redemption, the way of life and salvation in Jesus Christ the Son of God, and the God-man Jesus Christ, the ultimate triumph of the will and purpose of God as set forth in the gospel of his redeeming grace, the answer at last to the age-long prayer, "Thy kingdom come, thy will be done on earth as in heaven."

6. If we are rightly to divide the word of truth we must as best we can distinguish between that which is literal and that which is figurative. We must distinguish between such literary forms as poetry and prose, history and drama, lyric and dogma. Moreover, we need to distinguish between that which represents God and that which represents man; between Judaistic legalism and that which is spiritual and Christian; between that which makes for salvation and for sectarianism; between that which makes for denominational unity, coöperation and fellowship, and for denominational schism, division, warring factions; denominational and evangelistic failure, and denominational and evangelistic success.

7. To make these distinctions aright is the task of the devout student of the Word. It is the task of consecrated scholarship to lend to the church its best aid in arriving at the truth as it is in Jesus. This requires study. This requires prayer. This requires the Holy Spirit, and that assistance and insight that he and he alone can give. This leads us to be humble, and to take the attitude that where good and devout men sometimes differ in their interpretations we cannot always afford to be too dogmatic.

Let us read and study the Bible.

Let us read and study the Bible intelligently, with all the best helps we can command.

Let us read and study the Bible regularly, reverently, prayerfully, and above all with devotion to the truth and that obedience to the will of God that shall lead us to do the will of God as the Bible reveals it to us, mindful of what Jesus himself said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John 7. 17.

Let us read and study the Bible knowing that "not the hearers of the law are just before God, but the doers," Romans 2. 13. "Ridding yourselves, therefore, of all that is vile and of the evil influences which prevail around you, welcome in a humble spirit the message implanted within you, which is able to save your souls. But prove yourselves obedient to the message, and do not be mere hearers of it, imposing a delusion upon yourselves. For if any one listens but does not obey, he is like a man who carefully looks at his own face in a mirror. Although he has looked carefully at himself, he goes away, and has immediately forgotten the sort of man he is. But he who looks closely into the perfect law,—the law of freedom,—and continues looking, he being not a hearer who forgets, but an obedient doer, will as a result of his obedience be blessed," James 1. 21-25 (Weymouth's translation).

The best "translation" of the Bible is that which translates its teachings into deeds of love and a life acceptable and well pleasing to God.

The best "edition" of the Bible is that bound in the holy lives of those who read it and believe it, who receive the Saviour to whom it witnesses from Genesis to Revelation. Such are "living epistles" whose testimony to the living Christ none can gainsay.

PERSONALIA.

Rev. Melvin Trotter and Mr. Homer Hammontree have held a number of successful meetings in different towns this fall and winter. They have been invited to attend the General Conference at Northfield next August.

An honor unique in the annals of British history has been bestowed on the **Rev. Dr. J. C. R. Ewing,** late of the Forman Christian College, Lahore, India. Dr. Ewing, who is an American by birth, figures as one of the five recipients of the Knight Commandership of the Indian Empire in the King's New Year honors.

Sir James Ewing greatly advanced the prestige of the college whilst he was its principal, and today its lecture halls are thronged by some seven hundred students, the large majority of whom are Mohammedans.

The press prints many anecdotes of **Bishop Thoburn's** sayings and doings, none more characteristic than this, which Bishop F. J. McConnell contributes to the "Pittsburgh Christian Advocate":

He was once crossing the Indian Ocean on a boat on which were two Englishwomen who avowed themselves atheists, and who argued atheism for weeks in his presence. As the journey came near its end one of the women said:

"Bishop Thoburn, we do not wish to be impertinent, but we wonder that you could listen respectfully to our arguments for two weeks without being convinced."

The bishop replied: "Madam, I have greatly enjoyed your conversation. I have never heard the case for atheism more brilliantly put. I am sorry the journey is so nearly over. But I have enjoyed the conversation merely as an intellectual exercise. There was no more likelihood of convincing me of the non-existence of God than of the non-existence of myself, for I have known God for forty years!"

CORRESPONDENCE.

Dear Editor:

One of our readers has been sending me a copy of your magazine regularly, and in every issue there appears at least one article or communication which misrepresents Catholic teaching or practice, and which is calculated to keep up the bitter feeling between Protestants and Catholics,—the very greatest evil of our day in this country.

In your January number every Catholic would hold to be slanderous the contribution on page 17 under the caption, "The Bad Woman of the Town." No reader could gather any other impression than that the Catholic church forbids the Bible to her people, one of the stock charges answered effectually many thousand times. I have been all through Latin America, and I know that while some of the clergy do not like the methods of Protestant missionaries in their communities, they do not persecute them. Then I know that no Catholic priest would oppose the circulation of the Bible, as such. If the "Bad Woman" had distributed the Catholic Bible, the clergy would have been very grateful to her for it. The Catholic attitude towards the Protestant Bible is much like that of Protestant towards the Catholic Bible. Let us suppose that in those places where ministers advocate the use of the Bible in the public schools, the Douay version were recommended by the school board. Think you that Protestants would stand for it? The Protestant Bible omits seven books which the Catholic Bible contains, and there are, according to our teaching, many inaccurate translations, especially in the King James version. I am enclosing you herewith a pamphlet, in which you will note that several recent popes offer special spiritual favors to those who read from the Bible every day.

Trusting that you will help us in promoting harmony through your publication, I am,

Sincerely yours in Christ,

(Signed) J. S. Noll.

(It is not our intention to misrepresent anyone in our columns, or to print matter with the idea of arousing bitter feeling, and we should deplore such consequences. But facts are facts, and in a world religious survey there is unhappily much unpleasant reading. The practical issues touched upon by the Rt. Rev. Monsignor Noll are not new. We thank him for his kindly letter, and wish the harmony he advocates were more cultivated in South and Central America, Spain and certain other lands!—Editors.)

OUR BOOK TABLE.

Life of Cardinal Gibbons, Archbishop of Baltimore, by Allen Sinclair Will. E. P. Dutton & Co., New York. Two volumes, 1145 pages, illustrated. $10.

This is one of the important and permanent books of the season, since it has to do not merely with one of the most influential men America has produced in all her history, but also with the development of the Roman Catholic church under his wise and successful leadership to its present strong position in this country. Protestants must not forget that to be a cardinal, a prince of the Roman Catholic church, is a position of very distinguished honor and influence in a worldwide system to which some two or three hundred millions of people give allegiance.

This biography is uniformly eulogistic, and introduces the reader to an admirable character, whether regarded as an American citizen, a Christian gentleman, or an ecclesiastic. Cardinal Gibbons evidently had a loveable and likeable personality. He exhibited the simplicity and reserve power of a great man. He had charity, infinite tact, a conciliatory disposition, the faculty of winning confidence and attracting men to his side; and withal a sure conviction of what is right and wrong in spiritual and temporal matters, a strong determination to win his point, and adroitness in the use of means and arguments. The biographer has caught his spirit, for the narrative reflects the charm and broadmindedness and strong Americanism of its subject.

James Gibbons was born in Baltimore in 1834, almost in the shadow of that cathedral which was to be his own seat of labor for near half a century in all. His parents were Irish, and owing to the sickness of the father the family returned to Co. Mayo in 1837. The father having died, Mrs. Gibbons brought her young family back to America in 1853, and settled in New Orleans. James worked there as a grocery clerk for two years, when he yielded to the call heard a year before at a mission conducted by Redemptorists to devote his life to the ministry. He was promoted to the priesthood in 1861, after the usual strict training of Roman Catholic priests. This biography pictures him as an earnest and bright student, but not over strong physically.

Once in the priesthood his further promotion was rapid. A pastorate in Baltimore (1863) was followed by a call (1865) to be secretary to Archbishop Spalding of Baltimore. His success as secretary of the Second Plenary Council of Baltimore paved the way for appointment as bishop of North Carolina (1868). In 1872 he was advanced to the bishopric of Richmond, and at the age of 43 he became archbishop of Baltimore (1877). His skill in directing the Third Plenary Council in 1884 won him a cardinalate in 1886. He died in 1921.

During all his ecclesiastical life Cardinal Gibbons stood for freedom from religious intolerance and controversy. When he became bishop of North Carolina there were only 800 Roman Catholics in a population of a million inhabitants in that state. On his missionary tours he attracted Protestants by his geniality and liberality, held public meetings even in Protestant churches and Masonic rooms, preached the simple truths of the gospel, and won many converts. Moreover, coöperation in works of charity and civic uplift was his habitual practice. A supreme instance of his cordiality to Protestants occurred when he received the red hat at Rome, when he thanked the pope, among other things, "in the name of our separated brethren in America, who, though not sharing our faith, have shown themselves deeply sensible of the honor conferred upon our common country."

His attitude toward American citizenship was another marked feature. He was no ascetic or recluse, but considered that a priest should be a good citizen and patriot, interested in the temporal affairs of the people. Fortunate it was that the Roman Catholic church in this country was not dominated by foreigners in its formative years and extension over the great West. One of Gibbons' hard fights was just there,—to prevent the perpetuation of European languages and associations within the fold of the church when German, Italian, Polish and other R. C. immigrants came in in floods. He was the first R. C. prelate

to urge the national observance of Thanksgiving Day (1881), and later he established the Pan-American mass at Washington on that anniversary. He was always ready to take part in public activities with a prayer or an address.

It would seem that Cardinal Gibbons had no small influence at Rome as representative of the American idea. Here was a growing democracy that guaranteed religious liberty, with church and state absolutely independent. How preferable this was, as compared with the pressure and entanglements of Europe! The cardinal never missed an opportunity to gratefully acknowledge the benefits of the American situation. He was the youngest bishop in the Vatican Council of 1869-70 which pronounced upon papal infallibility. With most other American bishops he did not question this as a fact, but he foresaw misunderstanding and resentment on the part of the Protestant nation in which he worked, and saw neither the need nor the expediency of a pronouncement. But when it came to a vote he was with the majority.

In his report on the Knights of Labor in the '80's he dared to warn Rome that it would be "not less ridiculous than rash" to condemn a body of half a million American voters; that in our age and country obedience cannot be blind; and that papal condemnation of the Knights would be considered both false and unjust, and therefore not binding. His influence and argument were such that the Holy Office not only did not condemn the Knights in America, but actually reversed itself and lifted a ban already pronounced in Canada!

The book revives the memory of the Henry George case, when Archbishop Corrigan of New York tried to have "Progress and Poverty" put upon the forbidden list, which Gibbons prevented; of the coming of a papal delegate, which some mistrusted as a Romish interference in affairs of state, but which in the case of America was restricted so as to give no offence; of the R. C. advance in the West; of the parochial school question in various stages; and other important issues.

The Third Plenary Council of Baltimore in 1884 was perhaps the greatest constructive project to which Gibbons addressed himself. Leo XIII appointed him apostolic delegate for the event. He controlled the council, and gave it his own liberal spirit. The findings of the council, validated by the pope, have been the chart of the R. C. church in America ever since. It adapted the ancient system to U. S. democracy and modern conditions, especially in the West. It aimed to make the church a powerful supporter of American institutions. The council crystallized the movement for a general system of education, including primary education, the higher education of laymen, the education of priests, and the establishment of the Catholic University at Washington. It refused to condemn the public school, and ordained that where there is no parochial school it is not a matter of conscience for children to attend the public school.

Since the author of this biography was commissioned as early as 1909 to write the cardinal's life story, and had the benefit of extended autobiographical conversations as well as access to a private journal kept since 1868, to the official archives of the Baltimore diocese, and many letters, this book claims to be authoritative. The student of history will find it almost as interesting and instructive as the student of religious affairs. One feels that the cardinal had intimate contact with the main tides and currents of the nation's history during the long period spanned by his life. —F.

The Study of the Bible.

Altars of Earth, by Hubert L. Simpson. Pilgrim Press, Boston. 256 pages. $2.25.

If example is sought how a man can repudiate traditional views and yet believe in the Bible as "the record of God's redemptive work," here it is. Having defined his own attitude, Mr. Simpson devotes 13 chapters to the first eleven chapters of Genesis, and seven to Ecclesiastes. The altar of earth (Exodus 20. 24) becomes the symbol of a spiritual though frail human worship, of "a Bible with obvious traces of human frailty in it," through which means "God has caused his name to be remembered, and has come unto us and blessed us."

Even though one does not accept the author's views as to the true character of the Genesis narrative one will find rich, new unfoldings and applications of truth, and the same in Ecclesiastes. Mr. Simpson is an original thinker, with a happy knack of using modern phrase and idiom, widely read

and able to marshal unhackneyed quotations and illustrations.

Bible Types of Modern Women (formerly, "The Woman of Tact"). 328 pages.

Bible Types of Modern Women, Second Series, 198 pages.

These studies were Sunday evening popular addresses by Rev. W. Macintosh Mackay of Glasgow, and are published by George H. Doran Co., New York, at $1.50 net each.

Even the chapter titles have a modern flavor, especially in the second volume, where we find the first girl guide (2 Kings 5. 3), and the flapper (the queen of the South, Matthew 12. 42). For the rest, we have fresh studies of the romantic girl, (Rebekah), the soulless beauty (Rachel), the woman who has to play second fiddle (Miriam), the girl who comes from a bad nest (Rahab), the girl of mere emotional religion (Orpah), the society woman (Lot's wife), the ideal minister's wife (Priscilla), and a number of more sophisticated ladies,—21 in all in the first series, with a chapter on "The Womanliness of Jesus," and 16 in the second series.

The studies are expository in their framework, and read as well as they would hear.

Heart of the Old Testament (The): A Manual for Christian Students, by John R. Sampey. George H. Doran Co., New York. 227 pages. $1.75 net.

Syllabus for Old Testament Study, by John R. Sampey. George H. Doran Co., New York. 335 pages. $2 net.

Where can one find an Old Testament manual written by a competent scholar who knows the results of radical criticism and yet believes in the supernatural and in the inspiration of the Bible?

In these two volumes we get just that. Dr. Sampey has had 37 years' experience as professor of Old Testament Interpretation in the Southern Baptist Theological Seminary at Louisville, Ky.

The "Syllabus" begins with an introductory chapter, after which come outlines of all the O. T. books. Eight pages are devoted to "The Higher Criticism of the Pentateuch," and a Bibliography indicates books as conservative or liberal. The volume therefore is open-minded, not one-sided.

The "Heart" is supplementary to the foregoing. It draws attention to the teachings of the Old Testament in their value for today. Thus, the chapter "David and the Psalms" has paragraphs on "Two Moral Difficulties in the Psalms" (assertions of innocence and imprecations on enemies), "The Doctrine of a Future Life in the Psalms," and "The Gospel in the Psalms."

Remember these books. They are equal in scholarship to, and more reliable and balanced than, the current radical manuals.

Hebrews (The Epistle to the): Its Doctrine and Significance, by E. F. Scott. Charles Scribner's Sons, New York. 213 pages. $3.

Many unusual viewpoints of Hebrews are advanced in this book, all made into a consistent whole and balanced in such ways as to avoid erratic extremes.

The author's attitude to the epistle is not unfriendly. He calls it a "noble New Testament writing," it "makes a peculiar appeal to the mind of our own age," it won its way into the canon "by its intrinsic excellence," and in spite of certain obscurities it remains "one of the noblest examples of Christian eloquence." His reason for issuing the book is that he thinks even the best of existing commentaries are warped by old prepossessions which miss the true interpretation and value of the epistle.

Prof. Scott dates the epistle A. D. 70 to 85, and nearer to the latter date. Its author was "some forgotten teacher," and the search for his name is labor wasted. It was addressed to a definite group (Probably at Rome) of advanced readers or hearers who were now proceeding to higher instruction. "This is in some measure the key to the epistle."

Arguments are piled high to show that the writer was not addressing Jewish Christians. Written during that period when the church of the apostles was transforming itself into the later catholic church, "perhaps the most decisive period in church history," Prof. Scott's Rome theory would set it in the main stream of Christian transition and progress. The subject of Hebrews is the priesthood of Christ, with its corollaries of true worship and the grandeur and finality of Christianity. It is in character "a word of exhortation" (13. 22), warning not against apostasy, but against drifting at a period when Christian piety had lost its first glow, and was becoming arid and mechanical.

Prof. Scott sees the influence of Philo and the Alexandrian school in the thought of the writer of Hebrews, and so labors to show how the epistle differs from Paul "not only in its main conceptions, but in the whole texture of its thought." The influence of primitive Christianity is rather emphasized, and here again Prof. Scott sees a divergence from Paul, for example, in the doctrine of Christ, and in the meaning of faith.

While making out a case for these theories from the epistle itself,—a good example of constructive criticism, in which, however, the question of inspiration never

RELIGIOUS BOOK WEEK, MARCH 4-10.

A GOOD BOOK IS A GOOD GIFT.

occurs,—Prof. Scott supports many current views of Hebrews. Even those who cannot accept all his views will profit by the concentrated study which the book requires.—F.

In the Footsteps of the Master, by J. H. B. Masterman. Macmillan Co., New York. Society for Promoting Christian Knowledge, London. 125 pages.

A homiletic study in Mark's Gospel, divided into 104 sections, each a page long, and each based on a text and expounded under two or three meaty subheads.

This affords a large variety of good expository sermon and teaching material.

Old Testament Law for Bible Students, by Roger S. Galer. Macmillan Co., New York. 194 pages. $1.25.

We took up this book with eagerness, hoping to find a new lead in Bible study. The author is advertised as an experienced lawyer,—the Preface is dated from Mt. Pleasant, Iowa,—who made an exhaustive analysis and classification of all the legal material in the Old Testament for use in his Bible class. Well and good, but as a matter of fact he is behind the times in his archeology, retails the older theory of the time relation between Babylonian and Hebrew culture and religion, and adopts and quotes Driver's division of the Pentateuch among J, E, JE, P, D, C, and H! His critical bibliography is one-sided, all echoes of disputable German rationalism.

With such a questionable key to Scripture the author's comments are often misleading, but his codification of Jewish law under a modern Topical Index and Digest, stating a proposition or rule of law and supporting it by its Biblical reference, has value for the Bible student's shelf for reference and selective study.—F.

Oracles of God: Studies in the Minor Prophets, by W. E. Orchard. Pilgrim Press, Boston. 243 pages. $2.25.

Studies which endeavor to appreciate the personalities of the minor prophets (Obadiah omitted!), and to estimate their contribution to religious, ethical and social thought, with the light their messages throw upon present-day problems. A chronological table is given, and critical views obtain. But these have little influence in Dr. Orchard's brilliant expositions and applications.

Separate chapters are given to Amos and Hosea, and the other prophets are grouped in twos and threes in four more chapters.

Paul's Epistles to the Corinthians: First Epistle by James S. Riggs, Second Epistle by H. L. Reed. Macmillan Co., New York. 314 pages. $1.60.

There is small opportunity for guesswork or vagaries in the study of the Corinthian letters. Their date is here set as 56 A. D. Prof. Reed adopts the working hypothesis that 2 Corinthians 10 to 13 are part of the "lost letter" of 2.4 and 7.8-12 which Titus carried to Corinth on his mission of reconciliation several weeks or months before chapters 1 to 9 were written, and which explain Paul's change from sorrow and apprehension (10 to 13) to joy and comfort (1 to 9).

In the case of each epistle there is an extended Introduction, then comes the analyzed text, with generous footnotes on every page. The authors have of course kept track of the latest historical and language research, and give a splendid usable textbook.

Spiritual Messages of the Miracles (The), by George Henry Hubbard. Pilgrim Press, Boston. 341 pages. $2.

This book is worth getting, for it embodies an idea of general application, not indeed original with Mr. Hubbard, but used and emphasized by him. That idea is expressed by the title, and the book passes by questions of authenticity, credibility, and similar researches which usually occupy so much space in studies of our Lord's miracles, and concentrates on the spiritual message.

Taking the Bible narrative at its face value, the author devotes chapters to nine "Nature Miracles" and 28 "Miracles of Healing and Restoration," of which the crowning miracle is the resurrection. An outstanding spiritual message of each miracle is elaborated, sometimes expressed in rather fanciful terms, as in the case of the healing of the centurion's palsied servant, "Faith's Flowers in Flanders Fields."

The writer makes no claim to have threshed out all the wheat, or even the best of it. "The chief purpose of the work is to indicate a method of interpretation by which any one may thresh out grain for himself. And this is in every case the implicit appeal: Never mind what you think about miracles in general, or about any particular miracle; is the given interpretation of the story reasonable? Is it true? Is it of any moral value to you? If so, accept it; feed your soul upon it. If it is not true or good, find a better one and give that to the soul-hungry. But in heaven's name, find wheat! Don't try to feed your own soul and others' souls on chaff!"

Use of the Old Testament in the Light of Modern Knowledge (The), by John Edgar McFadyen. Pilgrim Press, Boston. 256 pages. $2.25.

Prof. McFadyen is a constructive scholar, with the best intentions. "What have the critics left us?" Everything, he answers; "criticism would not if it could, and could not if it would, argue the Biblical material out of existence. Its aim is to help us understand that material, and above all the religious purpose which shapes and controls it."

This is his spirit in expounding Old Testament passages that perplex the student and teacher, grouped in sections as "Tales of the Early World," "Tales involving Miracles," "Tales of Judges and Kings," certain psalms and proverbs, Job and selections from the prophets. These studies were first published by the "Homiletic Review" as helps on International Sunday School lesson portions.

What a Child Ought to Know about the Bible, by H. R. Stevenson. James Pott and Co., New York. 112 pages. $1 net.

Dr. Paterson Smyth writes a commendatory Foreword, giving the author high credit as a teacher of children.

The purpose of the book is to give children a correct view of the Scriptures while young, so that they will not have to unlearn things when older. The viewpoint is sound, and the matter reads as if the author was talking to a class. The whole Bible is covered, from "The Times before History was Written" onward.

Biblical Studies.

Apostolic Age (The), by William Bancroft Hill. Fleming H. Revell Co., New York. 386 pages. $2 net.

Dr. Hill treats the apostolic age as the great missionary age of the church, and thinks that the most illuminating book upon it remains to be written by someone who combines the ripest scholarship with the widest knowledge of foreign missions. He has found his own intimate acquaintance with missions an aid in realizing the work and the problems of the apostles and their churches.

There is nothing startling in the book. Dr. Hill has considered all that scholars have said about apostolic history, and usually occupies safe ground. His division into chapters shows the progressive development of Christianity, with the battles for unity and equality and other outstanding episodes. As Dr. Hill assumes 100 A. D. to be the end of the apostolic age he takes cognizance of the later church in Palestine, the relations with Rome, the four gospels, with concluding chapters on church membership, government and worship.

It is a scholarly, well rounded work, supporting statements by Scripture references, stating succinctly the various aspects of a question, and in general giving the impression that the author knows what he is talking about.

Doctrine of Sin (The), by Reginald Stewart Moxon. George H. Doran Co., New York. 251 pages. $3 net.

This book was written with patience and with brains, and it requires a little bit of both to read it.

The first part deals with the teachings of Pelagius and Augustine concerning sin, and then with medieval views of the same dire subject. It is only when we reach the modern views of sin that we come to what gives the book its essential value. The first part most of us could dig out of encyclopedias, but in the latter half the author is speaking, and not digging. Perhaps this quotation will indicate what I mean:

"Scientific discovery and growth in knowledge demand a readjustment of ideas with regard to much that has long passed as true. Many traditional views must be restated in terms of modern thought, and some may even have to be discarded altogether. On the subject of sin it was scarcely possible for Augustine to arrive at the truth by mere logic. He had not the facts of science before him."

In the ancient problems of the early part of the book we are about as much interested as we are concerning the number of angels who could stand on the point of a needle. It is illuminating, however, to notice how the same kind of people have always lived in the world, and it is usually true that sin loses all its reality when made a matter of controversy. In the last half of the book we come to the conclusion that the New Testament is a pretty good book, and that it would be well for us to stick close to it. This will mean the letting go of some traditional things, but the thing and not the theory is what interests us. It is not philosophy but fact that we must face, and this book deals with a terribly serious fact. It closes with much hope and cheer, as is natural for one who is interpreting sin from the viewpoint of Christ, for in these last pages man's possibilities and capacities are emphasized, instead of his weaknesses and wilfulness. This is what Christ did. The Jews would have thrown stones at the woman who was a sinner, but Christ sent her away, filled with hope, to be a new woman.—H. P.

Essentials of Christianity (The), by Henry C. Sheldon. George H. Doran Co., New York. 307 pages. $2 net.

The title is aptly carried out in the contents. Dr. Sheldon reveals himself as a clear-thinking theologian. He handles the difficult questions of theology in a simple vivid way, using non-technical terms. Themes such as the historical basis of Christianity, the existence of God, the freedom of the will, the place of Jesus in Christianity, the millennium, the claims of Christianity to universality and finality, and other such topics are discussed with great sanity and balance of judgment. From cover to cover it is a satisfactory treatment. Other religions and their claims are also spoken of.

The book represents the results of ripe

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GOOD BOOKS BUILD CHARACTER.

scholarship. In its primary form the treatise consisted of lectures given to successive classes of college students, but well adapted for the use of intelligent laymen who desire to delve a little deeper into the theological questions of the day, or for textbook purposes and discussion groups.—S. C. H.

Is There A God? by Ilion T. Jones. Macmillan Co., New York. 155 pages. $2 net.

We have been under the impression that there are not many actual atheists. According to Dr. Swain, who seems indirectly to have inspired this able discussion by Dr. Jones, the honest doubters of the existence of God are very many. Perhaps the real answer to this question is the explanation that while few theoretically deny a "God,"—or an "Absolute,"—many fail to conceive of that deity in personal terms, and are not at all sensible of his presence in their own lives. They do not quite, like the Scriptural fool, say, "There is no God," but they act as if there were none, and meanwhile are carelessly happy, or intellectually distressed, as the case may be.

This excellent book gives the series of sermons on theism which Dr. Jones was led to deliver from his conviction that doctrinal beliefs of the really fundamental sort should be more intelligently and systematically expounded in the pulpit. He has divided the subject into six heads: God and the world, man, human activity, sin and suffering, with a chapter on the theme "God and Jesus." Practically, the way out from doubt is to get acquainted with Jesus. "He makes God real. When men seek and find him, God's power flows into them through him, God becomes alive in the soul, and their spiritual energies are awakened." This is a good "working faith."

Dr. Jones has not written a profound book, but a helpful treatise, clearly arguing the case for God, without doing injury to the rights of human reason, which some today are so unfortunately setting over against faith. Reason may need enlightenment, but if Christian belief be not, in part at least, rational it is nothing.—C. A. S. D.

Lamp-lighters across the Sea, by Margaret T. Applegarth. George H. Doran Co., New York. 94 pages, illustrated. $1.25 net.

Somebody coined the epigram: "Miss Applegarth is to missions what Huyler is to candy." She certainly is among the best writers for young people.

This book tells in story form how the Bible came to be, and how it was translated into the languages of mission lands. Carey the first lamplighter in India, Judson in Burma, Morrison in China, the Bible fished out of the bay in Japan, Moffat in Africa, Geddie in the South Sea Islands,—the romance of learning and even of inventing languages, then of the translation and distribution and marvelous power of the Bible, is unfolded in Miss Applegarth's charming, gripping way.

Some 16 pictures reproduce photographs of children in various lands.

Literary Guide to the Bible (A), by Laura H. Wild. George H. Doran Co., New York. 283 pages. $2 net.

One need only turn a few pages of this volume to be quite sure that it was written by a professor of Biblical history or literature. As a matter of fact, its author is the teacher of this subject at Mt. Holyoke College. It gives a modern view of the Bible, and teaches its readers how to make the application.—H. P.

Meaning of the Cross (The), by Edward Grubb, George H. Doran Co., New York. 157 pages. $1.50 net.

Professor Grubb is one of the leaders of the Society of the Friends in England. In this book he is grappling very sympathetically with the greatest mystery of Christianity. Historically in rapid review he traces the various attempts to explain the meaning of sacrifice, and particularly in the Christian centuries the atonement of Christ on the cross. He advocates no one theory, but thinks we are on the way to a solution. He is not satisfied with the vicarious view of the atonement, nor does he accept the moral influence theory. He believes there is a "double gift contained in the cross: God's gift of himself to man, and man's gift of himself to God in perfect surrender." The cross shows us the divine holiness that condemns our sin, and the love that forgives and restores. Perhaps his main contention is summed up in the phrase, "The forgiveness of sins does not get rid of the consequences that sin entails, except by changing the sinner himself."—S. C. H.

Supreme Issues of Life, by William H. Howitt. Evangelical Publishers, Toronto. 199 pages. $1.25.

This book suggests the Middle Ages in its Latin frontispiece, of which a translation is given in the Appendix, and its solid style, full of Bible references even when Bible language is not quoted in full. It has, too, all the merit of close reasoning and profitable poring over the Bible, as it deals with issues in the Christian life all the way from salvation to triumphant living. Its doctrine is that of the usual evangelical, dispensational type, with few debatable points. It is, indeed, a compendium or textbook of evangelical truth, well calculated to guide the learner and comfort the saint.

The paging in the Index needs correcting.

Scientific Christian Thinking for Young People, by Howard Agnew Johnston. George H. Doran Co., New York. 238 pages. $1.25 net.

A serious and trustworthy attempt to show that one is in full harmony with scientific thinking when holding to the fundamentals of the Christian faith.

Dr. Johnston's first effort is to make clear what thinking, scientific thinking, and Christian thinking are; what faith is; and what the values of experience. This groundwork is essential, for without it young people are easily fooled and misled.

Then he tackles the problems of evolution, the spiritual interpretation of the universe, the character of the Bible, the person and program of Christ. In an ordered scholarly way he brings forward the leading and the popular objections to traditional and conservative views, and meets them by fact and argument that expose their insufficiency.

Closing chapters on prayer and service are more hortatory.

We recall no other comprehensive study like this to place in the hands of a young person who is facing questionings and hostile attacks upon the Christian faith. Granted that such a brief treatise is needed, this is about as irenical as is to be expected.

Sermonic.

Country Faith (The), by Frederick F. Shannon. Macmillan Co., New York. 135 pages. $1.

The two opening sermons have for text Job 12.7, "Speak to the earth, and it shall teach thee." "I want you to go with me into God's vast green and golden out-of-doors. Yet I do not want us to go alone, blind, and untaught by the Holy Spirit, as many disciples of the fields and woods and waters are wont to do."

The sermons, and eight others on general themes, are stimulating, based on Bible truth, of fine spiritual flavor, helpful to read or to preach over again.

Cross and the Garden (The), by F. W. Norwood. George H. Doran Co., New York. 189 pages. $1.50 net.

Everyone will be interested to read Dr Norwood, the Australian preacher and chaplain who after the war was called to Dr. Joseph Parker's famous pulpit in London, and who exchanged with Dr. Jefferson of New York last summer.

These 16 sermons are true sermons: expository, but with due balance of anecdote and illustration. They bear the stamp of earnestness, directness, reality, adaptation to soul needs, personal understanding of what the preacher is talking about.

Four are on the cross. Several directly concern our Lord, and all through he is vital in the thought and argument of the sermons. In dwelling all the time upon these and other central matters of faith, how different from the average American preacher's discourse!

Rev. F. W. Norwood of London.

God—Our Contemporary, by John Henry Jowett. Fleming H. Revell Co., New York. 207 pages. $1.50 net.

Advertised as Dr. Jowett's latest volume of complete sermons; and he never repeats himself, but is continually drawing fresh inspiration from the Word and pouring fresh light upon it. Fifteen sermons, of which all but two are from New Testament texts.

The title is not a sermon title, but is derived from the thought that God in Christ is the same yesterday, today and forever; the dwellingplace of all generations, and the source of light and power for us as of old.

God's Blessed Man, by Paul Rader. George H. Doran Co., New York. 196 pages, with frontispiece. $1.50 net.

Mr. Rader now occupies the important position left vacant by Dr. A. B. Simpson as president of the Christian and Missionary Alliance. His doctrinal standing is therefore obvious but his style as a preacher is his own. He is in the full tide of good health and good humor, direct and clever in his spiritual messages.

"God's blessed man" is the successful Christian man. The cue is taken from the first psalm, which furnishes texts for six sermons. Eleven other chapters depict other aspects of true Christian experience and character.

Gospel of Sovereignty (The), by J. D. Jones. George H. Doran Co., New York. 328 pages. $1.75 net.

Dr. Jones' sermons are satisfying. There is always Biblical content, serious thought, adequate illumination, direct application, personal inspiration. Here are 23 of them, each from 12 to 16 pages long. They are so sane and sound that anyone can learn from them.

Happiness and Goodwill, by J. W. Macmillan. George H. Doran Co., New York. 154 pages. $1.35 net.

RELIGIOUS BOOK WEEK, MARCH 4-10.
BUY AND CIRCULATE THE NEW BOOKS.

Dr. Macmillan is the professor of sociology in Victoria College, Toronto. He is a graduate of Knox College and of Union Theological Seminary, and his work as a teacher was prefaced by missionary and pastoral service.

These excellent essays, stimulating to stalwart, Christian qualities of character, not only supply much philosophy and practical suggestion for highmindedness, but also are full of the teachings and the example of Jesus,—so much so, indeed, as to be a treatise on that supreme subject. Here lies the chief value of the book, in that it draws its truth from the purest springs.

One hesitates to suggest a blemish, but the closing paragraphs of the essay "Judge Not" we hold to be untrue. "No mother ever nagged her child as the church nags the world. Modern organized religion has little of the respect and esteem which the apostle Paul felt for 'them that are without.' . . . . Like the nagging mother, the church is thinking of itself rather than its ward, and uttering its disappointments and annoyances rather than its friendly advice. It regards the world with dislike rather than sympathy. It has become too much an institution for blaming people, too little for helping them." There seems no need to enlarge upon the injustice of this indictment of the church of today.—L. M. N.

Life's Greatest Forces, by William Kirk Bryce. Morgan and Scott, London. 148 pages, with frontispiece. 3/6.

Seventeen carefully written textual sermons, several of them preached on special occasions, such as Easter, and a Sunday School anniversary.

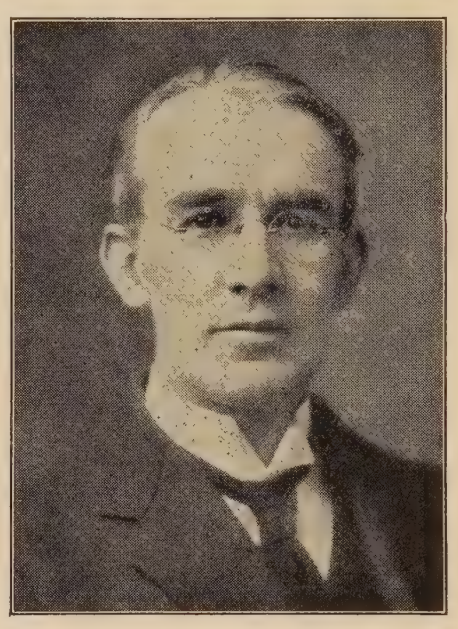
Meaning of Life (The), by A. Edwin Keigwin. George H. Doran Co., New York. 260 pages. $1.50 net.

This series of 23 sermons on life problems represents the reaction of a New York City pastor to the questions of perplexed parishioners, questions that perplex thinking people everywhere, such as the riddle of life, the nature of soul and spirit, the place of reason, ambition, adversity, and death in the scheme of things human, and the life beyond. They are considered in "an atmosphere of hominess," and the treatment is popular and picturesque and vitalized by apt illustrations.

Real Religion, by Gipsy Smith. George H. Doran Co., New York. 170 pages. $1.35 net.

The personal character of these 13 revival addresses given during Gipsy's meetings in America last winter impresses one. He is talking to you and you cannot miss his message.

The themes are the usual ones, but out of his wide experience in revival work and his intimate knowledge of the Bible Gipsy Smith is able to make them live anew in vitality and application.



Rev. Sidney M. Berry.

Revealing Light, by Sidney M. Berry. Fleming H. Revell Co., New York. 219 pages. $1.50 net.

Some one asked Mr. Berry to deal with the question, what would have happened if Jesus had not come into the world. Finding a text in Philippians 2. 9, 10, "God also hath highly exalted him, etc.," he answered that question under the title "If the Light had not Shone." Jesus as the light is the key to several of the 19 sermons that follow.

Like all the best English preachers, Mr. Berry is Biblical in his themes and their treatment. Yet he is well posted on current thought, and notes what men like Dr. Glover and H. G. Wells are saying. If there is no particular brilliancy in his sermons, there is always evidence that he has done his own careful thinking and application. There is no padding, no anecdotes. Those who sit under him must keep awake, or they will miss something.

Mr. Berry has made good as Dr. Jowett's successor at Birmingham, and has already achieved a place as leader among English Congregationalists.

Revival Addresses, by A. Douglas Brown. Morgan and Scott, London. 132 pages. 2/6.

Eight chapters, which appear to be verbatim reports of addresses delivered at the Keswick Convention. The Foreword is an endorsement by Albert A. Head, chairman of that convention.

Mr. Brown has been the most conspicuous evangelist in England for a couple of years past. The topics of these addresses are: God's Quiet Room, The Need of Patience, Defective Consecration, Walking in the Spirit, A Revitalized Church, Fellowship at Calvary, Counting the Cost, and The Senior Partnership of the Holy Ghost.

The doctrinal and experimental points in these sermons are the usual ones, but there are some new illustrations, and the personal applications are pointed. We can believe there was great spiritual intensity in their delivery.

Sermons for Days We Observe, by Frederick F. Shannon. George H. Doran Co., New York. 192 pages. $1.50 net.

Eleven addresses by Dr. Shannon of Chicago, all of whose sermons it is well to put in print for a larger constituency of readers. These are for New Year, Lincoln's and Washington's and Grant's Birthdays, Whit-Sunday, Mother's Day, St. John the Baptist's Day, All Saints' Day, Thanksgiving and Christmas, and a funeral.

Soul with a Sword (A), by A. G. Lee. Morgan & Scott, London. 50 cents.

Rev. A. Douglas Brown in his brief Foreword says, "This is a little book with a great message. It caused me deep searching of heart, and drove me to my knees." Such seems to be the opinion of all who have read it. Few books of recent years have received such unstinted praise from the religious press.—R. C.

Victory over Victory (The), by John A. Hutton. George H. Doran Co., New York. 261 pages. $1.75 net.

Dr. Hutton's distinguishing characteristic is helpful unusualness. He will take a familiar text and see new things in it,—new interpretations and new applications. For instance, one of these 27 chapters is on the book of Ruth, and is entitled "How a Smile of God Lights Up the World." "The book of Ruth is like a butterfly blown in from the garden of the Lord," he says, and he concludes the chapter thus:

"I have not told the story of Ruth, but the fact is, I never meant to. I have tried only to show what a man feels like who rises fresh from the reading of it."

Consciousness of Jesus (The), by W. Chapman. Pilgrim Press, Boston. 128 pages. $1.25.

A layman's thoughtful convictions of the revelations in the Gospels regarding the consciousness of Jesus as to the fatherhood and kingship of God, his own sonship, and his mission. Chapters are also given to his early years, his going forth, and his cross.

There is little new or novel, but not all his conclusions will command general assent.

Various Themes.

Constantinople Today, by Clarence Richard Johnson. Macmillan Co., New York. 418 pages, illustrated. $5.

Only a few years ago the task accomplished by this survey would have been impossible. If one wishes to know just what conditions of life have been in Constantinople for centuries, what they are today, and what they promise to be in the immediate future, the information can be found in this volume. The hodge-podge of racial, linguistic, religious, economic and political conditions prevalent in the key-city of the world are here brought into an intelligent and orderly system.

"Capitulations" and "exterritoriality" are words constantly appearing in dispatches from the Near East. They are fully explained here. They are the crux of the problems discussed at Lausanne.

Can the Turk do any teamwork with Greek and Armenian for the benefit of the home of them all? The former has known how to utilize the superior talents of the two latter races in finance and diplomacy since 1453. Can he forego his pride of overlordship and learn to coöperate? This is the problem discussed in the present volume.—F. L. D.

Messages from Master Minds, by J. W. G. Ward. George H. Doran, New York. 310 pages. $1.50 net.

Mr. Ward made many friends by his popular addresses at Northfield last August, especially among young people. They will welcome this volume of twenty chapters, each one devoted to the spiritual interpretation of a literary master, from Shakspere to Francis Thompson.

There is enough biographical matter to introduce the reader to the author under consideration, and to give the setting of his work.

The essays are well done. They are thoroughly original, they read fluently, and do indeed fulfil Mr. Ward's purpose. He proves to have genuine spiritual and literary taste, and good judgment as to what to incorporate in the compass of twelve to twenty pages. If space permitted we would gladly commend the volume by extended quotations, for every page contains good, usable material.

Shepherd-Prince (The), by Abraham Mapu. Translated from the Hebrew and published by B. A. M. Schapiro, 63 Bible House, New York City. 380 pages. $2.50. De luxe edition, illustrated, $5.25.

We are told that this is in English dress the greatest novel ever produced in the Hebrew tongue. Its author, a Jew of the last century, of the Russian Pale, is spoken of as the founder and father of Jewish fiction. What do we find?

It is a story of the time of Hezekiah king of Judah and Isaiah, ending shortly after the destruction of Sennacherib's army. The scene is laid in Jerusalem and rural parts of Palestine, but the plot also reaches into Nineveh and Cyprus. Over twenty characters take an active part in the narrative,—princes and noblemen of Judah, their wives and families, stewards and servants, shepherds, and others.

The plot opens with selfish hatred and intrigue whereby an unjust judge dispossesses the family of the absent nobleman Joram, whose son Amnon grows up ignorant of his birthright, and is the shepherd-prince of the story. Back and forth the lines of true love, cunning and hypocrisy are woven, and it takes twenty years to untangle the unhappiness and injustice.

What makes the book different is its local color. The environment and setting of the 7th century B. C. are reproduced,—Jewish civic and rural and family life and customs, styles of thought and language. This helps to make the contemporary Old Testament story more real and vivid. There are passages that read like the Bible itself, and songs that sound like psalms. Therefore, strong appeal to the Gentile Bible student.

Thoughts of Youth (The), by Samuel S. Drury. Macmillan Co., New York. 186 pages. $1.25.

This is a book which one, even after a cursory reading, resolves to send to every boy one knows, and wishes also to keep at hand upon one's own book shelves.

Here is the best of good counsel done up in delightful packages. The style is so racy, so happy in illustrations, so full of both humor and wisdom, that it is a pleasure to read the lively chapters. But the best of its many good qualities is the sense of comradeship. Dr. Drury meets lads on the level of their own lives. This he does not seek to achieve, as another writer to boys has recently sought, by using the dialect of boyish slang, but in straightforward fashion and excellent English. If he does not win them, then all signs fail. And surely he stimulates them to manliness and to gentlemanliness in the highest sense of that almost forgotten but excellent word. In that deft way of his he swings open to them the gates of good breeding and good reading, of pleasure in nature and pleasure in art, of brotherliness and friendship on high levels, and, best of all, of loyalty to the church and devotion to Jesus Christ.

Perhaps a better book might be written for boys to read and for parents to ponder, but we doubt it, and could wish this invaluable little volume in the hands of every lad in the land. What a boon it would be to fond and anxious mothers, and to fathers who sometimes feel inarticulate in counsel, to let this book say what they so much wish to say to their young sons, and say it so happily that it gives pleasure as well as profit!—L. M. N.

What is There in Religion? by Henry Sloane Coffin. Macmillan Co., New York. 178 pages. $1.25.

Dr. Coffin tells us that he was once conversing with a group of young people in a town on the banks of the Hudson River, and they were talking, as young people will, about the universe. We have all met young people for whom the universe was simply small talk. One of these, when religion was mentioned, asked, "What is there in religion anyhow?" The answer to the question is this book, and Dr. Coffin takes the Hudson River as illustrating what he has to say, for there is found refreshment, cleansing, power, illumination, beauty, and all the rest.

This is an ingenious answer, and appropriate considering the circumstances which called it forth; but it is more than this. It is a clear Christian answer, with the facts of history and the Scripture back of it, to the appeal which all people whether young or old make when they begin, or continue, to think.

What is there in religion? Read this book, and perhaps you will discover that there is more in it than even an orthodox faith may have taught you.—H. P.

LATEST BOOKS RECEIVED.

Adult Division in the Church School (The), by E. W. Halpenny. Westminster Press, Philadelphia. 110 pages. 60 cents.
Expert organization of all over 24 years of age in the church school. Activities, home and extension and training departments, parents' problems classes, and other practical features are explained.

Analysis of the Interchurch World Movement Report on the Steel Strike, by Marshall Olds. G. P. Putnam's Sons, New York. 475 pages.

Ancestral Voices, by John A. Hutton. George H. Doran Co., New York. 263 pages. $1.75.

Christian Doctrine of Peace (The), by James Hastings, Charles Scribner's Sons, New York. 300 pages. $4.

Christian Unity Movement in America (The), by Frederick Lynch. Pilgrim Press, Boston. 92 pages. $1.25.
Lectures first delivered at Upsala University last year, covering the origin, growth, and obstacles that have been met in the steps toward unity and organic union. Dr. Lynch makes a specialty of Christian unity and international peace.

Church on the Avenue (The), by Helen R. Martin. Dodd, Mead & Co., New York. 348 pages.

Devotional Literature of Scotland (The), by Adam Philip. Pilgrim Press, Boston. 187 pages. $2.
"Who's Who" and "What's What" in the devotional literature of Scotland, with limited extracts from Samuel Rutherford, Robert Leighton, John Ker, and others. The "Prayers upon the Psalms" of the 1595 Psalter are printed in their original dialect.

Grain of Wheat (A), and Other Sermons, by Walter Benwell Hinson. Bible Institute Colportage Association, Chicago. 141 pages. $1 net.

Rev. W. B. Hinson.

Thirteen sermons by the pastor of the East Side Baptist Church of Portland, Oregon, whose influence as an evangelical preacher is growing. Get the book, and become acquainted with the man and his message.

Grammar of Belief (A), by Charles Lemuel Dibble. Morehouse Publishing Co., Milwaukee, Wis. 208 pages. $1.50.

History of American Red Cross Nursing, by Lavinia Dock and others. Macmillan Co., New York. 1562 pages, illustrated. $5.

Japan in Transition, by Loretta L. Shaw. George H. Doran Co., New York. 126 pages, illustrated. $1.25 net.

The rise of democracy, new ideals in commerce and in womanhood, and similar topics, considered from the standpoint of a Christian missionary. The author's style is charming, and her observations keen. Eight full-page pictures are very beautiful and significant.

Magyars in America (The), by D. A. Souders. George H. Doran Co., New York. 149 pages. $1 net.

Midst Volcanic Fires, by Maurice Frater. Pilgrim Press, Boston. 288 pages. $2.25.

New Testament (The): A New Translation by James Moffatt, together with the Authorized Version. George H. Doran Co., New York. 633 pages. $2.50 net.

Our Ambiguous Life, by John A. Hutton. Pilgrim Press, Boston. 250 pages. $2.25.

Reality of Jesus (The), by J. H. Chambers Macaulay. George H. Doran Co., New York. 251 pages. $1.75.

Regeneration and Reconstruction, by S. B. John. George H. Doran Co., New York. 93 pages. $1.25 net.

Religion and Modern Thought, by George Galloway. Charles Scribner's Sons, New York. 342 pages. $2.50.

Return of Christendom (The), by various writers. Macmillan Co., New York. 252 pages. $1.75.

Robert J. Burdette: His Message, edited by his wife, Clara B. Burdette. John C. Winston Co., Philadelphia, Pa. 460 pages.

Saturday Night Thoughts in Lent, by Olivia Egleston Phelps Stokes. Jordan and More Press, Boston. 30 pages.

Seven devotional articles, presented in most tasty garb.

Seeing the Best, by George W. McDaniel. George H. Doran Co., New York. 167 pages. $1.50 net.

Seeking the City, by J. Gurr Reed. Pilgrim Press, Boston. 160 pages. $1.50.

Shepherd Prince (The), by Abraham Mapu. Translated from the Hebrew by Benj. A. M. Schapiro, 83 Bible House, New York. 380 pages. $2.50.

Shining Highway (The), by E. G. Miles. Pilgrim Press, Boston. 126 pages. $1.25.

A thoughtful treatise which takes the highway as a simile that includes all the main points of life. "A roadway takes you somewhere, and if you follow it you reach your destination." Human beings belong in one of four classes: those who care neither for the roadway nor the end, those of the roadway, those of the end, those who know the way and the end.

Study of the Primary Child for Primary Teachers (A), by Mary Theodora Whitley. Westminster Press, Philadelphia. 114 pages. 60 cents.

A textbook in the standard course in teacher training, the work of a specialist in primary work.

Sunday School at Work in Town and Country (The), by William Mouzon Brabham. George H. Doran Co., New York. 217 pages. $1.50 net.

Theosophy and Christian Thought, by W. S. Urquhart. Pilgrim Press, Boston. 217 pages. $2.25.

What Is the Y. M. C. A.? by Paul Super. Association Press, New York. 126 pages. $1.

Clear thinking on the work and aims of the Y by one of its most experienced secretaries. Noting the five words used in referring to the Y,—movement, brotherhood, association, organization, institution,—he says the three central words describe the structure, the first and last the nature of the functions for which the structure exists. The whole Y system is then analyzed in relation to these two.

Winds of God (The), by John A. Hutton. George H. Doran Co., New York. 104 pages. $1.25 net.

With the Judeans in the Palestine Campaign, by J. H. Patterson. Macmillan Co., New York. 270 pages. $2.25.

Westminster Textbooks.

Pleasing God by Right Doing: Primary Department, Second Year, Part I, by M. Florence Brown. 138 pages. 60 cents.

Stories of the Beginnings: Junior Department, Second Year, Part I, by Ethel Wendell Trout. 146 pages, illustrated. 60 cents.

New Testament Followers of Jesus: Intermediate Department, Second Year, Part I, by Walter Albion Squires. 274 pages, illustrated. $1.25.

These Westminster Textbooks of Religious Education for church schools having Sunday, weekday and expressional sessions, are published by the Westminster Press, Witherspoon Building, Philadelphia, Pa., and follow the lines of previous volumes in the same series.

The primary book gives five lessons on "Pleasing God by Right Doing," three on "The Right Use of God's Book, God's Day, God's House," four on "Prayer and Praise," and two on "Listening to God's Messengers." Two appropriate Bible incidents are used under each lesson, one for weekday, the other for Sunday. "Teacher's Preparation" and many suggestions help toward efficient teaching.

The junior book covers the Bible narrative consecutively from Genesis 1 to 27 upon much the same plan.

The intermediate book is a biographical study of characters found in Acts and the epistles as well as the Gospels. The Scripture references to each person are clearly explained, and used homiletically. To each lesson is appended an appropriate story from current life, the mission field, or other modern source.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MARCH, 1923.

THURSDAY, 1st. *He maketh me to lie down in green pastures. Psalm 23. 2.*

Not one pasture, but many are supplied, and they are all green. He doesn't feed us on the stale bread of past experiences, but he gives us fresh supplies every day, like the morning dew and the morning light.—A. B. Simpson.

FRIDAY, 2nd. *In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3. 6.*

"In all thy ways." In thy worship. In thy study of his word. In thy intercourse with his people. In thy traffic with the world. In thy business and in thy recreation. At thy meals. In thy correspondence. In thy reading. In thy dress. What, in all these petty matters? Yes: in ALL thy ways! Thinkest thou that God will have no word for thee on such topics? Be undeceived! Thou shalt find a revelation of the will of God for every one of thy paths. There is no need for thee to ever let go his hand.—Bowen.

SATURDAY, 3rd. *Search the Scriptures. John 5. 39.*

If I desired to put myself into the most likely place for the Lord to meet with me, I should desire the reading of the Scriptures: for I might pause over every verse, and say, "Such a verse was blessed to many souls; then why not to me? I am at least at the Pool of Bethesda, I am walking amongst its porches, and who can tell but that the angel will stir the pool of the Word while I lie helplessly by the side of it, waiting for the blessing?"—C. H. Spurgeon.

SUNDAY, 4th. *And Jesus went into the Temple, and began to cast out them that bought and sold in the Temple. . . . . Mark 11. 15.*

Is there danger that men may seek to "use" the church today as did the Jews, for material gain or advantage? The central function of the church is to relate men to God. May it be purged of whatever interferes with this!

MONDAY, 5th. *Thy testimonies are my meditation. Psalm 119. 99.*

Meditation is prayer's handmaid, to wait on it both before and after the performance. It is as the plough before the sower to prepare the heart for the duty of prayer, and the harrow to cover the seed when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer.—Gurnall.

TUESDAY, 6th. *Bless the Lord, O my soul, and forget not all his benefits. Psalm 103. 2.*

All eyes see God's benefits, but few see God.—Mark Guy Pearse.

WEDNESDAY, 7th. *And the gospel must first be published among all nations. Mark 13. 10.*

Give yourself horizon! Keep your sky from becoming low! Allow your thought wide ranges! Let your heart roam! Furnish your sympathies spacious room!—Charles E. Jefferson.

THURSDAY, 8th. *Thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Isaiah 48. 17.*

What are the present teachings of my God?

FRIDAY, 9th. *Cursed be he that doeth the work of the Lord deceitfully. Jeremiah 48. 10.*

One reason why the Bible is disliked by many people is that it is such an extreme book. It never advocates compromise. It says, "No man can serve two masters," "Come out from among them, and be ye separate." It is not given to the use of euphemisms. It says, "The wicked shall be turned into hell."—G. H. C. Macgregor.

SATURDAY, 10th. *Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life! John 6. 68.*

Take out of life all that Jesus Christ has brought, and then stand in a great loneliness alongside Peter. You will answer as he answered, "Lord, to whom shall we go?" —G. Glenn Atkins.

SUNDAY, 11th. *The entrance of thy word giveth light; it giveth understanding unto the simple. Psalm 119. 130.*

To a very large extent preaching in the pulpit today is preaching in defense of the Bible rather than preaching the content of the Bible. We spend a great deal of time in making clear and clean the approaches to the Temple, and a great many of us never get any farther than the vestibule door. We spend so much time in this way that we do not have time to go inside and worship. —Francis L. Patton.

MONDAY, 12th. *The Son of man is betrayed into the hands of sinners. Mark 14. 41.*

It is impossible to know sin until we see it in the light of Gethsemane and Golgotha.

TUESDAY, 13th. *Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled! Matthew 5. 18.*

Then we need not worry about the future of the Bible! The jots and tittles are the smallest pen strokes of the text. On them hang the life of the words. The sense of the Hebrew language depends absolutely upon its vowel points. Thus we are assured by our Lord that not only are the thoughts of Scripture inspired, but the very words in which they are recorded are lasting.—Mrs. George C. Needham.

WEDNESDAY, 14th. *Notwithstanding ye have well done, that ye did communicate with my affliction. Philippians 4. 14.*

There is an atheism of the pocketbook which is quite as real and deadly as any form of doubt or denial. Our practice in the matter of giving and receiving is one of the most accurate tests of our religion.—Ozora S. Davis.

THURSDAY, 15th. *The word of the Lord endureth forever. 1 Peter 1. 25.*

We should like to have the despisers of the Bible explain this phenomenon. Why are there now so few copies of the best ancient writings in circulation, or easily obtainable? On the other hand, millions of Bibles in numerous lands and languages are to be had for the asking. What means this vitality of a book, burned, and chained, and expurgated, yet never suppressed!

FRIDAY, 16th. *Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. Romans 5. 18.*

The Holy Spirit thus rests our entire redemption on the historical, actual, personal fall of the first man, countered by the historical, actual, personal death and resurrection of the second Man.—D. M. Panton.

SATURDAY, 17th. *All scripture . . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Timothy 3. 16.*

The use of Scripture is to set man right with God. Who of us has not experienced this wonderful power in his own life, how the simple reading of a psalm, or text, or even an isolated word, has gone like a two-edged sword into our inmost being, discerning the thoughts and intents of the heart, overwhelming us with tears of contrition or with shouts of praise?

SUNDAY, 18th. *I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Timothy 1. 12.*

"That day" was to him the day of days, the day for which all other days were made, the day on which all accounts should be balanced, all losses regained, all wrongs righted, all sacrifices repaid, and all tears forever wiped away!—A. B. Simpson.

MONDAY, 19th. *The liberal soul shall be made fat, and he that watereth shall be watered also himself. Proverbs 11. 25.*

The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks.

TUESDAY, 20th. *With good will doing service, as to the Lord, and not to men. Ephesians 6. 7.*

If we read the Book aright, we read a book that teaches us to go forth and do the work of the Lord in the world as we find it; to try to make things better in the world, even if only a little better, because we have lived in it.—Theodore Roosevelt.

WEDNESDAY, 21st. *Go home to thy friends, and tell them how great things the Lord hath done for thee; and hath had compassion on thee. Mark 5. 19.*

We cannot afford to forget that our religion was cradled in the home.—Charles E. Jefferson.

THURSDAY, 22nd. *The prosperity of fools shall destroy them. Proverbs 1. 32.*

Prosperity is like salt water: the more you drink of it the thirstier you are.—T. De Witt Talmage.

FRIDAY, 23rd. *Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1. 18.*

Men may draw the color line at black, yellow and brown, but God draws it at scarlet.

SATURDAY, 24th. *I will shew thee that which is noted in the scripture of truth. Daniel 10. 21.*

God takes account of the writing as authentic. Wherever there is a reverent Bible student, some messenger is near to illuminate the truth. It may not be an angel: it certainly will be the Holy Spirit.

SUNDAY, 25th. *Some indeed preach Christ even of envy and strife, and some also of good will. Philippians 1. 15.*

The verse needs explanation. It may be clearer from this free rendering of the original: "Some indeed preach Christ with the motive of envy and strife against me personally, while others are moved by good will in their testimony for the Master." The mean motives of personal envy and jealousy came into this Christian program to injure it. We must fight this tendency in ourselves.—Ozora S. Davis.

MONDAY, 26th. *When I consider thy*

heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him? Psalm 8. 3, 4.

No day should close without a look at the stars.—Jean Paul.

TUESDAY, 27th. *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John 14. 13.*

Whenever we can so lose ourselves in prayer as to forget personal interests, and to plead for the glory of God, we have reached a vantage ground from which we can win anything from him.—F. B. Meyer.

WEDNESDAY, 28th. *These things I speak in the world, that they might have my joy fulfilled in themselves. John 17. 13.*

Joy is the last thing we were thinking about in these sad scenes. Yet the suffering Master knew eternal joy through all his agony, and suffered that we might share with him that joy.—W. L. Watkinson.

THURSDAY, 29th. *Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done! Luke 22. 42.*

So oft thy "Yes" that crossed my will
Has made me rich beyond compare,
So oft thy "No" has been my gain,
"Thy will, not mine!" is now my prayer.
—S. A. Dyke.

FRIDAY, 30th. *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matthew 26. 53.*

Even in Gethsemane our Lord was the conscious master of measureless power. He felt the pulse of omnipotence. He revealed the power of his own sufficiency by not calling them. He can fully take care of himself, of his cause, of me!—W. L. Watkinson.

SATURDAY, 31st. *Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Matthew 21. 42.*

O Lord, keep my conscience sensitive, so that I may be drawn back at the start from a course of life that would end in hardness of heart and loss of spiritual vision!

Northfield 1923 Conferences.

Young Women's, June 25-July 2.
Woman's Home Mission, July 5-12.
Women's Foreign Missionary, July 13-21.
Religious Education, July 23-31.
General Conference, August 1-12.
Christian Endeavor Institute, August 13-19.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

17192..	$ 5 00	17211..	$ 1 00	17226..	$10 00
17193..	5 00	17212..	5 00	17227..	1 00
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17197..	1 00	17216..	5 00	17231..	1 00
17199..	3 00	17217..	10 00	17233..	44 00
17200..	1 00	17218..	2 50	17334..	5 00
17201..	4 00	17219..	1 00	17335..	2 00
17202..	1 00	17220..	4 00	17336..	5 00
17203..	3 00	17221..	2 00	17337..	1 00
17204..	3 00	17222..	1 00	17338..	50
17206..	3 00	17223..	1 00	17339..	5 00
17207..	50	17224..	1 00	17340..	2 00
17209..	22 00	17225..	1 00		

Receipts, Dec. 15 to Jan. 15.

Rev. Charles W. Abel's Work in New Guinea.

17195..	$25 00	17232..	$11 33	17242..	$50 00
17198..	2 00				

Spring Memorial Gardens, East Northfield, Mass.

17205 ..... $10 00

India (Pandita Ramabai).

17210 ..... $5 00

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17208..... $50 00 17230..... $ 1 50

Labrador (Dr. W. T. Grenfell).

17213..... $25 00 17241..... $50 00

Religious Literature for Prisoners.

17213 ..... $10 00

Next Month.

Holy Week in Jerusalem: The Festivals of Three Great Religions, by W. P. Livingstone. Illustrated.

The Cross of Christ: Life's Eternal Center, by Rev. Principal W. M. Clow, D. D.

The Farewell: A Dream in New York, by Edwin Botham. A poem.

Reading aloud of the New Testament from Matthew to Revelation was accomplished in seventeen and one-half hours at the Siloam Methodist Episcopal Church in Philadelphia recently, according to a newspaper report. Seventy persons took part in the reading, which was in fifteen-minute relays. Four of the parts were read in Greek, Chinese, Hungarian and German. Bishop Joseph Berry read the last three chapters of Revelation.

The reading, the purpose of which was to encourage Bible study, was started at 3 a.m. and concluded at 8.30 p.m.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Lessons from the Psalms: The Refuge Psalm.

Psalm 91. March 4.

The 91st Psalm is as one of the heavenly mansions dropped upon the earth, through whose hallowed courts the troubled ones can safely walk in the companionship of the king of glory.

The 91st Psalm is like the mines of Cornwall, of which it is said that the deeper they are sunk the richer they prove. Though some lodes have been followed a thousand and even fifteen hundred feet, they have not come to an end.

The 91st Psalm is like the myrtle tree that the heathen naturalist Pliny tells of. A spray of it carried in the hand prevented the body from weariness, and so exhilarated one that no despondency or discouragement was experienced.

* * * * *

A man once said to a policeman:

"If I had a backer like you I would not be afraid to go anywhere in this wicked city."

"You have a mightier backer than I," was the reply, "for if you go on God's errands he will take care of you better than I could. Read the 91st Psalm, and see if I am not right about it!"

* * * * *

A teacher entered her schoolroom one morning, and faced nearly empty seats because of a fatal disease that had entered the village. The few children present gathered around her, asking:

"Oh, what shall we do? Do you think we will die too?"

"Children," said the teacher, "you are afraid of this terrible disease that has taken so many of your playmates. I only know one way to escape, and that is to hide. Listen while I read about this hidingplace," and she read the 91st Psalm.

* * * * *

At the close of a thrilling address by a returned missionary a young man stepped up to him and said:

"We will try to send you something more substantial than our prayers."

Quick came the reply, in deep earnestness: "My friend, you can't do that! We shall be glad of anything you may send, but more than all else we need your prayers."

For prayer is the channel through which the pent-up energies of the Almighty flow.

The Stewardship of Self, Substance, and Service.

Matthew 25. 14-30; 1 Peter 4. 10. March 11.

Joan of Arc was constantly hearing the Voices saying to her:

"Joan, you can be a leader! You can save your nation, you can point the way to God!"

The greatest question of life is bound up in stewardship. This question is, How can I administer the gifts of self, substance and service so as best to point the way to God?

As one has said: "From the walls of every shop, every countingroom, every hall of justice and legislation, the countenance of Jesus is looking down and saying, Do all for me!"

* * * * *

Many there be who say by word or act:

"A man must live!" Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?
There is a time when a man must die.

Imagine for a battle cry
For soldiers with the flag unrolled,
For soldiers with a sword to hold,
This coward's whine, this liar's lie,
"A man must live"!

Fellow Christian, take account of your stewardship, and see if you have a right to live!

* * * * *

An old Chinese lady of fourscore years, body worn with suffering but face radiant, was told she must take it easy and rest more. This was her reply, in substance:

"We rest when we go to heaven. See, I am still strong! I can work. With this cane I can walk a little. On Monday I go out on the street and walk until I find some one to whom I can talk about Jesus. On Tuesday I go to the women's prayer meeting, and always try to speak a word for Jesus. On Thursday I go to the house of a young Christian and teach her the 'Peep of Day.' On Friday I teach another woman to read about Jesus. On Saturday I go out and invite people to come to church the next day, and on Sunday I go to church to learn more about Jesus myself."

This woman numbers her converts by hundreds. Her motto is: "I surrender all."

* * * * *

A certain godly woman unexpectedly received a legacy of $5000. True to her practice maintained in poverty she at once put $500 into her Tenth Box. She never mentioned this disposal of the tenth, but after her death there was found entered in her diary the day she received the legacy:

"Quick, quick, before my heart gets hard!"

Factors for Making the World Better: How Can We Help?

Matthew 5. 13-16. March 18.

A powerful factor in making the world better is missionaries who carry the Book into heathenism.

A high caste Hindu, a government servant, was once called upon to make a survey of a European cemetery in a certain city of India. He was requested to take down all the details written on the stones as well as to measure the whole plot. In writing down the details he was struck with some of the Scripture verses on the stones. He made inquiries, and got a Testament from a fellow worker in his department who was a Christian. Since then he has been thinking deeply about these things, and is an interested inquirer.

Are these people hungry? Just give them half a chance, and they find the Bread of life even on a tombstone!—Rev. J. L. Moulton, Rahuri, India.

* * * * *

A Bible study group of college girls was once discussing the Sermon on the Mount, and were asking why Christians are like salt. Among others a Chinese girl in the group suggested:

"Salt creates thirst."

But if the salt loses its savor, what then? Let us penitently ask ourselves these questions: Have I lost my savor? Am I creating a thirst for my Saviour? Am I good for anything or for nothing in making the world better?

* * * * *

A native pastor in Korea, who has won thousands to Christ, wrote to an American friend:

"I have been so greatly blessed. Not that I have done anything! The beloved Carpenter of Nazareth hath stretched forth his beautiful hand, and taken hold of me as a plane to work on his building. My only honor is that his hand hath touched me."

You can step in anywhere as a factor for world betterment when you are willing to be a plane in the hands of Christ. And what exquisite work his dear hands can turn out!

* * * * *

"Letting my life be a part of God's great universe, being one of his voices, being a worker and a helper, mean to me the fulness of satisfaction."

Thus wrote a woman whose statue stands in the Hall of Fame in Washington. Her life was clean, sweet and unselfish, centering around the home and the church. Lawlessness quaked when she called public attention to its misdeeds. Her opinions helped to make the laws of her state. No benevolent organization appealed to her in vain. Educational and philanthropical institutions were glad to have her upon their boards of directors. With voice, pen and example she sought to bring mankind up to the ideals of Christ. She sought not to become a great factor in world betterment, yet she became such.

Educational Missions at Home and Abroad.

Acts 19. 8-20. March 25.

Why educational missions?

Reason 1: Ignorance and superstition go hand in hand.

Reason 2: It is hard to establish those who cannot read.

Reason 3: Educated people see the folly of idolatry.

Reason 4: Men and women educated in mission schools become national leaders and open wider doors for Christianity.

These are but four reasons why educational missions should have a large place in heathen lands. "Discipling all nations" now means broadening the curriculum to take in agriculture, engineering, industrial training, the all-round development of the people, physical, mental and spiritual.

* * * * *

Marquis Katsura, former prime minister of Japan, wrote to the president of Doshisha University:

"I am of opinion that your school has been especially instrumental in emphasizing character and manhood in the young men of Japan."

"The schools in our mission," said a missionary at Teheran, Persia, "have had more evangelistic results than any other department or work."

The pioneer of educational missions in India said:

"If in India you only impart ordinary useful knowledge, you thereby demolish much that by its people is ignorantly regarded as sacred. Every branch of sound general knowledge which you inculcate becomes the destroyer of some corresponding unsound part in the Hindu system."

* * * * *

An old Indian in the West said:

"My fathers never had any book-light. Now that I am old, that light has come to my tribe, but my eyelids are stiff, and only a little book-light can get in."

* * * * *

The figures of the draft showed that every fifth man in this country could not read a newspaper.

During vacation we leave millions of boys and girls on the city streets while we go to the hills and the seashore. Don't we need some missionary work along educational lines in our own country?

JESUS THE WORLD'S SAVIOUR: STUDIES IN LUKE.

International Sunday School Lessons.

March 4. Jesus Teaching in the Temple.

Luke 20 and 21. Lesson portion, 20. 19-26; 21. 1-4.

We are now in Jerusalem. It is calculated by scholars that our Lord's public entry took place on Sunday, April 2, A. D. 30. The chronology of these closing events is not precisely told.

Four chapters are devoted by Luke to the events of five days. Compared with the space given to the three years of his ministry, and to the preceding 30 years of his life, it shows the critical importance of these closing events. This detail of information is especially true of the last day in our Lord's life.

For the first time since chapter 2 Luke mentions our Lord's being in the Temple, although he was there every year at the feasts.

The daily program is indicated in 19. 47, 48 and 21. 37, 38. Repeated attempts are made by the different sects and parties among the Jews to entrap our Lord in his words.

The question of tribute, 20. 19-26.

This attack is in disguise, and is specially crafty.

Certain spies are put forward as if honestly wanting advice regarding the civil poll tax levied by the Romans. The question was full of peril, but what a silly device, to try to deceive our Lord thus! And how wisely he avoided the dilemma in which they tried to land him, thinking that he must either appear unpatriotic and set aside his Messianic claims in saying yes, or be disloyal to Rome in saying no!

The question suggested a conflict of duties; the reply showed there is harmony. The things that are Cæsar's are, for example, taxes needed for government support, personal service in time of war, obedience to righteous laws and authorities.

To the principle that we must give Cæsar his due our Lord added a spiritual lesson, that we must also give God his due: a principle which implies the propriety of civil institutions and liabilities as not antagonistic to spiritual things. A man can be loyal to earthly government and to God at the same time. Compare Romans 13. 1, 2, 5, 6.

The widow's mites, 21. 1-4.

Another of Luke's stories exalting women, and this a poor widow in contrast with rich men.

Our Lord was sitting in the court of the women, where he could see the people dropping their Temple dues and free-will offerings into the chests placed there for the purpose. He found there a lesson in sacrifice, full consecration.

His statement that the widow's two mites were "more" than the gifts of the rich men he explained as more proportionately to their respective possessions. She gave of her want, her lack of enough to meet her needs; they, of their superfluity. She gave her all; they, of what they had to spare.

God's estimate of giving, then, is not the amount actually given, but its proportion to one's all. The sum left tells whether one has given to the point of sacrifice. No gift is small provided it is proportionate to one's means.

If we could look at the collection plate or the subscription paper with our Lord's eyes, what would we see?

Just as he watched intently that day, is he not watching now?

Some of us may need to revise our standard of contributions. If we had been in the widow's place, would we not have kept at least one of the mites?

March 11. Jesus in Gethsemane.

Luke 22. Lesson portion, 39-48, 54.

The scene before us is one for quiet contemplation rather than for critical analysis. Excepting only his death scene, there is no recorded incident in our Lord's earthly career so full of mystery, so heart-breaking. We see him in his humanity in the deepest personal distress. Before the final stages begin, he evidently seeks the quiet and solitude of this well-known spot in order to brace himself by prayer and communion with God.

The passage can be best studied on one's knees. Meditate upon the following points:

The prominence of prayer. Twice he exhorts his disciples to pray (40, 46). He prays himself (41, 42, 45),—prays with increasing and utmost intensity (44).

Verse 42 is the kernel of the whole incident. His petitions were answered—not by removal of the cup, perhaps, but by strength from heaven and by God's will being done. Self-surrender, submission to God's will is the heart of the matter.

What was that "cup"? Not the impending physical agonies, not death; for we cannot believe that Lord Jesus weakened so much in his physical or moral courage as to get into this physical condition in the intensity of his desire to sidestep these things at the last moment. Some think that he shrank from the kind of death he was about to die,—burdened by the sin of the world, suffering the vengeance of the Law, separated from God. Some, that he feared lest he would collapse and die under the physical strain before he reached the cross. But even these explanations hardly seem adequate. Another seems to meet the case

best, namely, that the "cup" was nothing less than a supreme effort of Satan to kill him there, before he could reach the cross and accomplish man's redemption in the way set forth in type and prophecy. Satan has the "power of death" (Hebrews 2. 14). Lord Jesus said his soul was "exceeding sorrowful, EVEN UNTO DEATH,"—read the parallel accounts in Matthew 26. 36-46 and Mark 14. 32-42 to see his extreme agitation in body, soul and spirit. And in Hebrews 5. 7 it is recorded: "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him FROM DEATH," etc. Is there any other event of which this could be written but Gethsemane?

Had the disciples spent the time in prayer and not in sleep, they might have been strong to resist the temptation to forsake their Master presently.

It is the privilege of every believer to spread out his desires before God, with submissive will. And "Father" must ever be the first word in our prayer.

Our Lord rose from prayer in victorious obedience. Gethsemane prepared him for all that came after, even for Calvary. Prayer is the highest preparation for every crisis.

March 18. Jesus Crucified.

Luke 23. Lesson portion, 33-46.

Groups around the cross, 33-38.

We are first of all impressed by our Lord's first saying, "Father, forgive them, for they know not what they do!" What were they doing? What had they done? For answer let us look at the groups around the cross during these most solemn hours in the world's history.

Here is a group of Roman soldiers, doubtless utterly ignorant of and indifferent to the significance of the event. They were just doing their duty: three more criminals paying the death penalty. Little did they know that in their actions they were fulfilling ancient prophecy (Psalm 22. 18)!

The people stood by, gazing soberly as their cry "Crucify him!" was fulfilled before their eyes. Did they realize how far their choice of Barabbas and their cry for the crucifixion of Jesus influenced Pilate, who found no fault in him?

Some of the rulers were there who had engineered the whole tragedy. They were the prime instigators, the persistent promoters of the crucifixion. A group of them stood yonder, and sneered, saying, "He saved others: let him save himself if he be Christ, the chosen of God!" What if he had! But self-preservation could only be at the cost of devotion to his mission and love of a world in sin.

How blind men are to the meaning and results of their intentions and actions! Yet blindness, ignorance of results, is no excuse. It is SIN, and must seek forgiveness.

Make it clear that though these were the actual participants in that tragedy, it was our sin too that sent the Son of God to the cross.

The meaning of the cross, 39-43.

Our Lord's second saying recorded here, "Today shalt thou be with me in Paradise," suggests that this episode in which the two criminals have part is an object lesson of the whole meaning of the cross.

Both men at first abused our Lord. But something happened to arrest one of them. Maybe our Lord's prayer for the forgiveness of his persecutors astonished him, and suggested the vileness of his own heart and the possibility of forgiveness for himself. Note his actions: he checks his associate, he confesses his own criminality and admits the justice of his penalty, he realizes the fear of God. Then he speaks of the innocence of Jesus, and turning to our Lord at the moment when he was touching bottom he expresses faith in him as king, and asks to be remembered when he comes to reign.

What triumphant vision and faith! What confidence in Christ's willingness and power to benefit him!

Our Lord overgranted his request with the promise of a speedy entrance into Paradise, "Today!"

Thus from the side of our crucified Saviour one man went with him to glory, the other to doom.

Faith in Jesus as our sin-bearer is the only way of salvation. We must all meet at the foot of the cross.

The death of Jesus, 44-46.

Physically, all the narratives make it plain that Lord Jesus consciously yielded up his spirit: it was different from ordinary human death. Nature was convulsed. The thick, gorgeous veil that hung in the Temple between the holy place and the holy of holies,—symbol of separation between the holy God and sinful man,—was rent from top to bottom as if by unseen hands above.

Theologically, the atoning death of Christ is the central fact of Christianity. We cannot know or explain the infinite mystery of it, except as we take the words of Scripture, such as that he died as the Lamb of God, the just for the unjust, etc.

But whatever it means theologically, its practical meaning to each one of us is all-important. It was there my sins were expiated, my forgiveness achieved, my access to the Father assured. And all my ascents in Christian experience must be in full view of the cross.

March 25. Review: Jesus the World's Saviour.

It is of THE WORLD'S SAVIOUR that this six-months' study in Luke was intended to be carried on. Make that, then, the framework of your review, extending the idea of saviourhood, perhaps, and depicting Jesus

as saviour from sickness, sorrow, individual and social inequality and unrest, and other results of sin. For indeed, Lord Jesus is not only saviour from the GUILT of sins past, but also saviour from the POWER of sin present, as he will one day also be the saviour from the very PRESENCE of sin.

The teacher can run back over the lesson portions and select items to answer such leading questions as these:

What created the need of a Saviour? a world Saviour?

Who planned salvation for man, and by what steps was it to be achieved? (Prophetic voices, angelic revelations, etc.)

What definite light is thrown in Luke's narrative, in the course of his career, upon Jesus of Nazareth as the world's Saviour?

How finally did he accomplish salvation?

What is man's part in his own salvation?

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

MARCH, 1923.

Thursday, 1st. 2 Samuel 15. 1-12.

Alexander Whyte says; "Polygamy is just Greek for a dunghill. David trampled down the first and the best law of nature in his palace in Jerusalem, and for his trouble he spent all his after days in a hell upon earth. David's palace was a perfect pandemonium of suspicion, and intrigue, and jealousy, and hatred,—all breaking out, now into incest and now into murder. And it was in such a household that Absalom, David's third son by his third living wife, was born and brought up. But be not deceived: God is not mocked, for whatsoever a patriarch, or a prophet, or a psalmist, soweth, that shall he also reap. For he, saint or sinner, that soweth to his flesh shall of the flesh reap corruption."

It had taken years for David to win the suffrages of all Israel, and having won them he ought to have been careful to keep them. Instead of going to battle he stayed at home to peep at the wives of honest men who were hazarding their lives on his behalf. Instead of sitting in the gate administering justice and judgment he was playing in his palace. This afforded Absalom his opportunity. He had reason to suspect his father, to believe that the little son of Bathsheba was being preferred before him. He bore the situation for years. At last, however, a spirit of impatience entered into him. He began to move openly among the people, showing himself as a prince and leader. He went further, and seeing the judgment seat empty, occupied it as the next-of-kin to his father. If his judgments were not law, he made them in such a manner as to win good will. Then he began to sow suspicion and distrust, to call attention to the abuses which were growing up, and to suggest criticism of the king. At last Absalom became a thief in the basest sense, for while it is a crime to steal a man's property it is an outrage to rob him of the love and loyalty of his friends.

At last matters came to a head. Under guise of going to perform a religious vow, Absalom secures permission to move to Hebron, from whence he could organize his forces with less likelihood of discovery, or if discovered, with a better chance of escape. The people of Hebron had probably been nursing a grievance against David because he had removed his court to Jerusalem and made that city his capitol. When the moment was ripe, Absalom sent for Ahithophel, David's counselor, and in a moment we discover that even those nearest to David had turned against him, and we see a son striking against his own father.

David's past tells us how he must have felt, for however sorely he had been tried he felt it an unspeakable crime to injure the king. And now his own son Absalom is capable of leading a rebellion against the king! It is a tragic situation, and it all arose out of a good man's betrayal of his soul at a fleshly impulse. What crimes will men commit when once they surrender themselves to passion! We need to pray again and again, "Purge me with hyssop, and I shall be clean! Wash me, and I shall be whiter than snow!"

Almighty God, cleanse our souls from impurity! Grant that our eyes may be cleansed, so that we may see without lusting! Grant that our imaginations may be cleansed, that we may think only on that which is chaste and beautiful! Help us to do our work, to be diligent in the discharge of duty! May our lives glorify thee! Amen.

Friday, 2nd. 2 Samuel 15. 13-37.

The tidings of the rebellion took David

by surprise. He knew not where to turn. His counselor had joined the rebellion. Was his life in danger? What were the forces against him?

His first impulse was to flee to a position where he would have time to gauge the strength of the enemy. If Absalom had been working in Jerusalem all these years, he was manifestly not safe in his own city. So the king fled to the last house on the outskirts of the city, just before the road crossed Kidron. It is now revealed that David's bodyguard was made up of 600 Philistines, and one of their number, Ittai, becomes the man of the hour. It is pathetic, however, to learn that the Lord's anointed has to depend upon a Philistine for guidance and succor.

We see the finer and more manly aspect of David's character in his speech with Ittai. He recognized the Philistine as a political refugee. David has no claim upon him, and advises that he should not embroil himself with the affairs of a country to which he does not belong. Ittai's reply is splendid. He has found a refuge in Israel. He will not betray his own manhood by being a man without a country. In this he is a splendid lesson to all immigrants. America has afforded an asylum to millions of people. Ought she not to find that those who are permitted to drink the milk from her breasts will stand by her and fight her battles in times of stress and danger?

David is again splendid in his return of the ark to Jerusalem. He will not have the symbol of the divine presence in Israel made to be a mere personal refuge. Some things are too holy to be involved in our personal misfortunes and adventures. It marks a great step forward in spiritual knowledge when David resolves that his personal safety cannot be purchased and does not depend on the presence of a symbol, however holy. Priests belong to the sanctuary, and not the battlefield. They will serve their country best by loyalty to their office of intercession and sacrifice in the place where Jehovah dwelleth.

After determining on those courses, which mark David as so great a man notwithstanding his sin and folly, we see him bending his mind to the problem of the rebellion itself.

O God, help us to trust thy presence! May we know and believe thy fidelity to thy promises! Teach us to be true to thee! In times of danger give us wisdom to escape from the snare of the fowler! Amen.

Saturday, 3rd. 2 Samuel 16.

Men like Ziba make us ashamed of human nature. Mephibosheth was a poor cripple. Never once had he deserved such suspicion as David evidenced in believing so palpable a falsehood as Ziba uttered. Life is a strangely tangled web, and we can never tell the meaning of the strange providences that happen.

Look at Mephibosheth, a man of fine disposition, honest thought, real intellectual ability, son of one of the most splendid characters in Old Testament history. After long years David had discovered him and attempted to render him a scant measure of justice. Now, believing the word of a liar and rogue, David cheats him once more of his patrimony, and gives it to the rogue. Who shall explain the meaning of such things? No good can come to David until he learns to rid himself of the disposition to listen to men of the Ziba type.

The second incident in this chapter is the cursing of David by Shimei, who holds him responsible for the tragedy of the house of Saul. The invectives of the man were fearful. Was he demented? And was this the reason why David regarded his ravings as an inspiration from on high, and therefore to be endured with humility? I think so. If he were sane, his words were not the words of God. We can but admire the courage with which he championed the cause to which he had given his life. And somehow we see even in such invectives some sort of requital of the cruel injustice just inflicted on Mephibosheth.

The chapter goes on to tell of the arrival of Hushai at the court of Absalom. Apparently the army had gone over to the prince, while the common people and the Philistine bodyguard remained with the king. Hushai proves himself a clever man in his first approach to Absalom. The prince is in danger. Ahithophel now makes his great blunder. He under-estimates Hushai, and he undervalues human nature. He thinks that when a son pours open contempt on his father, people will think only of the political aspects of the situation. He does not realize that nothing shocks human nature like moral perversity. This is the way with politicians and soldiers: they despise moral factors. The history of the late world war shows that it was contempt for morality which angered the finest souls in all nations and led them to turn in a passion of revenge on those who could be so base. Pity the prince who has nothing but cleverness to count on when he consults his advisers! Ahithophel's moral obtuseness is matched by his profanity. He suggested his scheme as though it were an oracle of God: otherwise probably Absalom would never have consented to it. He is a depraved man who will deliberately cloak infamy with the garment of religion.

O Lord, we need the Spirit of truth, that he may instruct and strengthen us in fidelity and virtue! Grant that we may never allow our good to become evil! May we be true in word, thought and deed! Amen.

Sunday, 4th. 2 Samuel 17.

The author of this book thinks that David was inspired when he decided to send

Hushai to outwit Ahithophel. The two cleverest men in Israel were pitted against each other. Undoubtedly the counsel of Ahithophel was wise and safe if Absalom meant to be king. He could reign only by getting rid of David. Today the tide was with him. A swift strong blow would utterly surprise David, scatter his forces, and leave the way open to the throne. But Hushai was in the council chamber, and Hushai had a better knowledge of Absalom than the prince had himself. Moreover, he knew that everything depended on time. David was strong and resolute; when he bestirred himself multitudes would flock to his standard. Cunningly he played on Absalom's vanity. Specious were the arguments in favor of a demonstration in force. Absalom fell into the net, and Ahithophel, realizing that his influence over the prince was at an end, and that the policy determined on meant utter irretrievable ruin, put an end to his life.

We must not allow our interest in the intrigues of unscrupulous politicians to blind our eyes to the pitiable condition of their victim. Ahithophel was playing for his own hand in all his service to Absalom. He cared not what happened to the prince in character or reputation so long as his policy succeeded. Hushai was equally unscrupulous. He would lie and cheat, he would perjure his soul to bring about the discomfiture of Absalom. And David had chosen him because he knew that he would do that very thing. Our souls recoil at the abnormalities of so called statesmen and politicians who think that the end justifies the means, and whose notion of "the end" is not one of justice and judgment, but of party success.

Blaikie says: "If Absalom had had a single eye, even in a worldly sense, he would have felt profoundly that the one thing to be considered was, how to get rid of David and establish himself firmly on the throne. But instead of studying this one thing with firm and immovable purpose, he allowed the vision of a great muster of troops commanded by himself to come in, and so to distract his judgment that he gave his decision for the latter course. No doubt he thought that his position was so secure that he could afford the few days' delay which this scheme involved. All the same, it was this disturbing element of personal vanity that gave a twist to his vision, and led him to the conclusion which lost him everything."

Whether this is a fair criticism of Absalom may be open to question. His great fault was that he desired the kingship as a matter of personal right and privilege, and not as an opportunity for service. The true idea of life is not to entertain ambitions of place and prestige, but to be willing to use all our powers, all our genius, just wherever opportunity challenges us. Ultimately we shall win leadership if we deserve it.

O God, help us to live not as lords and masters of other men, but as servants of a great cause! In whatsoever state we may be, help us to use all our powers to thy glory! For Christ's sake. Amen.

Monday, 5th. 2 Samuel 18.

Some weeks passed, and the rival parties organized their forces. David placed the command of his army in the hands of Joab, who was the greatest strategist in Israel.

Joab so arranged his forces that Absalom had to begin the attack. It meant that he must cross Jordan and fight at a distance from his base. Moreover, the fact that he led the attack in person meant that every effort would be made to capture him. When at last his troops began to waver, and he turned to flee, he found himself hard pressed by David's men, and therefore had to dash into the thickest part of the forest. Here his hair became entangled in the thicket, and he was held helpless. A man of honor saw him, and reported his discovery to Joab. In noble words he protested against Joab's suggestion that he should have slain Absalom, and have won honor and wealth by his deed. Joab was a wicked and treacherous man. He knew of only one way of getting rid of his problems, and that was by assassination. He thought he was serving David by destroying Absalom. He therefore took three staves, and drove them into the quivering frame of the young prince, and then left ten of his squires to complete the mutilation of his body.

The story of Absalom fills us with sadness. He was a splendid man, loyal to his sister, patient through long years of slight and injustice, pathetic in his longing that he might have a son in whom he could find his future. When it was too late, David revealed the tenderness that was in his heart toward his son. There is something moving about the words, "Is it well with the young man Absalom?" If he had only shown his solicitude earlier, and in another way! When the news was broken to him of his son's death David was overwhelmed with emotion. Again he awakes to the consciousness that he was himself at fault, and partially responsible for the tragic end of so fair a man. Parker says:

"Wherever human feeling exhibits itself we may take hope. A tear shows that the door of the heart is still open. If we catch from the worst of men one word of penitence, one sigh of contrition, one utterance of deep genuine grief, let us not blot the man's name out of the record: he yet may entertain the Son of God. . . . . Now that the judgment is passed, or that the clouds have ceased to pour down their wrath for one little moment, it is beautiful to see that the man who has been thus condemned, and justly so, still has a heart,—a great, responsive, sensitive heart. Let this much at least be put down to his credit!"

O God, we pray thee to look down upon all families in which hearts are becoming alienated from each other! Teach those who err from paths of love to become like thyself, for thou lovest all, even the unthankful and the evil! Bless all homes with thy presence and peace! Amen.

Tuesday, 6th. 2 Samuel 19. 1-23.

The Hebrew took a deeper view of life than we are in the habit of taking. We talk about victory, he talked about salvation or deliverance. He viewed things by their outcome.

The impulse to shout was hushed at the consciousness of the issue involved. David was delivered, but the price was the loss of a son of whom any father might have been proud. We see a new David in this chapter. This is the man who has cast his spell over all generations. There is no make-believe about a sorrow that causes the populace to disperse and slip away quietly to its own home. This was not the day for shouting. The king is victorious, but the king is bereaved! His victory has been dearly bought.

A man must not unduly nurse his griefs. David must not think too much about his personal loss: he owes a duty to others. The words of Joab are rough words such as a soldier might utter, but there was need of them to rouse David. After all, the issue had been serious, and David's men had taken their lives in their hands in defending him against Absalom. If Absalom had lived these men would have died. David must not despise the lives of others in mourning for the life of his son. There is a lesson here for all who have been bereaved. Do not forget your duty to the living! Prize the lives still spared to you, and give them your love and your devotion!

The restoration of David was not easily accomplished. He came back with the approbation of a united Israel. He came back a chastened, wiser man. This David may dream dreams, and they shall be held in everlasting remembrance.

Our Father, we pray for grace to master the evil passions that surge through our souls! Help us to be loyal to the Spirit of Christ! Grant that when the prince of this world cometh he may find nothing in us, because our hearts own but one allegiance, even that of thy Son, our Lord and Saviour! Amen.

Wednesday, 7th. 2 Samuel 19. 24-43.

There is something moving in the meeting between David and Mephibosheth. Believing the word of a liar, David had robbed Mephibosheth of his fortune and given it to his traducer. Now he reveals the ground of his action, and the prince replies with a protestation of innocence, and commits himself to the clemency of the king. David finds himself in a difficult position. He wants his return to be in peace. He therefore orders a division of the property between Ziba and Mephibosheth, giving the prince the benefit of the doubt. Mephibosheth protests that his interest is in the king, and not in any favors which he may receive from the king. It is a great thing to be able to appreciate a man or a cause without hope of reward.

One of the biggest tests of a man is the effect of prosperity upon memory. Will he forget his old friends? Will he remember those who stood by him in the days of obscurity, of risk and danger? Will he cherish those who were loyal in the day of adversity? Barzillai had given shelter and protection to David in the day when Israel turned from him. What will David do in the hour of his triumph? He will consider himself honored if Barzillai will become his guest. He will introduce this man from beyond Jordan to his court in Jerusalem! This is a David whom we can love. This man is not spoiled by success. We sometimes speak about the perils of adversity; they are not nearly as dangerous as the perils of prosperity.

Barzillai is too old to be affected one way or another by an invitation to become a guest in a royal palace, but he recognizes that such an experience would give pleasure, and would be advantageous to his son, and he presents Chimham to the king. Parker says, "Here is an old man who cares for the coming generation. Such a man, then, is not too old in any sense of exhaustion and uselessness. Would that some people knew when their work was done, and that they would quietly step aside and let younger people have a chance in life! Is it not pitiable to see how some men cling on to the very last, whilst men of capability and fine spirit and good faculty are kept waiting, and are becoming discouraged and disheartened? Every man must answer such appeals for himself: no general judgment can be pronounced; but this can be said, Blessed is the old man who knows there are young men behind him, and who is willing to stand aside and let other men have the opportunity which made him what he himself became!"

O God, help us to be men and women of integrity! May we learn to rule our own spirits. May we learn to live without giving offence to our friends! May we learn to honor all men! Teach us to esteem thy cause more than our own interest or pleasure! Amen.

Thursday, 8th. 2 Samuel 20.

The mistake of the tribe of Judah is easy to understand. They wanted David to be surrounded by his own people, by those who loved him and had always been loyal to him. But they were partisan, and they made a grievous blunder, for many of the people of Israel had always viewed David with suspicion, and his recent mistakes had led them to open rebellion. If they were willing to re-

ceive him back they ought to have been considered. Sheba, a kinsman of Saul, is the first to set fire to the smouldering discontent. He utters a clarion call, and is immediately responded to. David returns to Jerusalem and begins to grapple with the situation.

First there must be a change in leadership. Joab has been a loyal friend, but he has committed many crimes out of loyalty to his king. His last crime was the murder of Absalom, and David sees that in such a situation he can never hope to regain his position so long as Joab is commander in chief. He therefore commissions Amasa to collect the loyal men of the country and to organize his forces. The situation is urgent, and Amasa must report in three days. But Amasa could not report, for men were very slow in committing themselves. Feeling that time was precious, David commissioned Abishai to go with a picked force and try to capture Sheba. Meanwhile Joab has to be reckoned with. It is not his intention to be superseded. He knows but one way to attain his purpose, and that is by the assassin's dagger, and this he does not hesitate to use. He believed that the end justified the means. He asserted his own interests as being more important than his king's policy and the nation's. For a time he succeeded, but he paved the way to the disruption of the nation.

Joab was ready to besiege a city and destroy its inhabitants merely because Sheba had sought asylum there. He was met by a woman of fine courage, moral passion, sound logic. Her city had always been known as a center of culture, religion, loyalty and peace. Why should it be treated in this unreasoning manner? If Sheba has been a traitor, if Joab as the king's agent wants the life of Sheba, let him say so, but do not let him destroy a whole community of peace-loving people. Fortunately her womanly appeal mastered the blood-lust of the unscrupulous and wicked Joab. Sheba was destroyed, and Joab returned with a report to David.

We cannot help wondering what would have been David's story and the subsequent history of Israel had he never employed a man like Joab. There was a time when all Israel loved and honored the king. Had he remained a single-minded, resolute, religious king, administering justice and judgment, the prophecies that centered in him might all have been fulfilled. He failed, and the centuries tell the record of his failure. Let us learn to stand in awe of God, to keep watch on ourselves, to devote ourselves to our calling as long as we have strength!

O God, we pray that by our meditation on thy Word we may find our lives enriched! Correct our views of life, we beseech thee! Help us to cherish high purposes, to so live that thy blessing may rest upon us! Amen.

Friday, 9th. 2 Samuel 21.

This chapter obviously is not in its chronological setting. It is taken from another of the sources used by the compilers of these books. There are moral problems involved which are impossible of solution. Recognizing that men have oftentimes ascribed things to God which were the results of their own prejudices and passions, that in all ages crimes have been committed by those who thought they were doing service to God, there is yet another and deeper fact with which we should acquaint ourselves. Maurice has pointed out that we ought to recognize that a nation's life is continuous, and "its obligations and its sins persist from age to age. All national morality, nay, the meaning and the possibility of history, depend upon this truth." It is a solemn fact that we entail upon innocent generations the punishment of our own transgression of law.

We wish that David's record had not been tarnished with such crimes. There is no more baffling figure in history than David. His genius is seen in the development of Israel's national life, in a remarkable advance in religious ideas and practices. His relationship to certain men was characterized by a fine restraint and a generous loyalty. On the other hand, he was sensual, cruel, vengeful. He surrounded himself with assassins of the type of Joab, and condoned their crimes. The uniqueness of the Bible is seen in its simple honesty. It cloaks no man, it puts a halo around no brow. Abraham, Moses, Samuel, David, are all presented to us simply and frankly, as men of strength and weakness. Looking at the product of their lives in the light of what we know of contemporaneous life, we see that the channel of reverence, morality, purity, family honor, justice came through them, and we reverence them as the servants of Jehovah. If the Bible were telling our story instead of theirs, would there be less shadow? Our sins may be different: are they less disastrous?

O God, help us so to live that the generations following shall call us blessed! Teach us the far-reaching effects of goodness! Teach us the sorrow that always follows on transgression! Help us to walk humbly before thee all our days! Amen.

Saturday, 10th. 2 Samuel 22. 1-21.

We have here a different version of the 18th Psalm. It is interesting to compare the two, but such a comparison is beyond the scope of these notes.

The first impression which arises is the way in which a man's environment conditions his definitions of God. David is speaking out of a full experience. He has spent many hazardous days among the rocks of Judah, and when he thinks of God he thinks of one who is strong, unchanging, stable, who affords a shelter and hiding place for the man who is hard pressed. There is in

God an active providence. He will come to the rescue of his servants.

Verse 4 has been defined as the theme of the psalm. "I called," it was a habit of my life; "I was saved," my prayers were addressed to One who responded to my cry.

The psalmist knew what it was to be haunted by death and the grave. It seemed as though wickedness had organized itself in physical form, and was trying by all manner of devices to enmesh the feet of the fugitive. It was in such a situation that prayer was born, and to a man in such a plight the answer came. Sometimes the deliverance was in one way, sometimes another. There were occasions when the very elements fought for the discomfiture of those who pursued the hard pressed soul. As the storm raged it seemed as though the pent-up wrath of the Almighty were pouring itself forth on the enemies of his hard pressed servant. The clouds became his chariot, on which he rode with terrible swiftness. Within their dark folds he hid himself as in a tent. The thunders became articulate, and wrought confusion and dismay among those whom he was pursuing. It seemed to the psalmist as though God stooped down from on high and caught hold of him in the hour when floods were sweeping over his soul. When it appeared as though all hope were abandoned, God encountered his child and rescued him from all his fears. He put him in a large and secure place.

Why were such favors shown to David? Were they capricious? No; they were built upon the sincerity and integrity of David's heart. For this man, living in a barbarous age, impelled by many passions, capable of many and grievous falls, was yet a man whose love for God and whose desire to please God were undoubtedly sincere.

Our Lord and our God, we thank thee that it is possible for us to learn from experience the truth of thy servant's witness, that thou wilt show thyself mighty on behalf of them that fear thy name! Thou hast been a God of deliverances in our experience: help us to trust in thee at all times! Amen.

Sunday, 11th. 2 Samuel 22. 22-51.

David now discloses his attitude toward God. He says that he made the commandments of God the rule of his life. He did not try to forget or ignore the law of God so that he might avoid the compunctions of conscience. He was willing and anxious to be corrected if at any time and in connection with anything he were a transgressor. And we know how loyal he was to those prophets of the Lord who dealt faithfully with him. His pastors were not unpopular because they were frank and honest: rather, he cherished them the more. Not only so, but he had the moral courage to investigate his own behavior, and to charge himself with folly. How few of us have like courage!

He goes on to enunciate a great principle. Kirkpatrick says, "The truth here enunciated, verse 26, is that God's attitude towards men is regulated by men's attitude toward God; not that men's conceptions of God are the reflections of their own characters." If a man aims at purity, God will meet him. If he entertains distorted views of life, God will meet him with confusion. Almightiness stoops to deliver humility, but is relentless towards arrogant wickedness.

The psalmist then goes on to describe the effect of the divine presence. It has illuminating power, it inspires courage, it refines and purifies, it defends.

This is the secret of David's ultimate triumph over all the forces hostile to his reign. If his dominions are enlarged, if peace reigns among the tribes, it is because One mightier than the king has been at work. This is the inspiration of his strength, this is the reason for his exultation. He acknowledges the faithfulness of his Lord.

Help us to magnify thee, O Lord, our strength, for thou hast been with us to deliver us and to honor us! Thy mercies have been with us all our days. Thou hast led us by the right hand, and hast exalted us. Accept our thanksgiving! For Christ's sake. Amen.

Monday, 12th. 2 Samuel 23. 1-23.

This is David's swan-song. It is described by a word which implies a message of special inspiration. It links David's life into the historic succession of those in and through whom God has been revealing his lovingkindness and tender mercy. David was a man in and through whom the Spirit of the Lord expressed himself.

What a noble view of life! Kirkpatrick says of verse 3b: "There are but six words in the original,—an outline portrait of an ideal king, ruling with perfect justice, controled and guided by the fear of God. Verse 4 depicts in figurative language the blessings of his reign. His appearance will be like the life-giving sunshine of a cloudless morning; blessings will follow him as verdure clothes the earth from the united influences of sunshine and rain."

David realizes himself as enmeshed in providence. The weal of the world is bound up in his house.

The song ends, and we read again of those who served David, of the men who hazarded life itself to satisfy a fleeting wish for the renewal of the experience of his boyhood when he drank of the waters of Bethlehem, of men who did his bidding. They are mere names to us: they meant friendship to David. If it had not been for these men he would have fallen.

Great men are often dependent on the obscure for their greatness. It is a sign of true nobility to be able to recollect and give honorable mention to the obscure men and

women on whose fidelity our success has depended. The apostle Paul was great in this, that he had a vivid memory of his friends and did not fail to record their names as his fellow workers. A Christian man should try to diffuse this spirit throughout his business. It is due to others, it promotes kindliness and loyalty.

Our Father, we thank thee that so wondrous is thy condescension that thou callest us thy fellow workers! We thank thee for the honor of being the friends of Christ. We pray that our every act may render service to thee. For his sake. Amen.

Tuesday, 13th. 2 Samuel 24.

The book closes with the record of a vainglorious act of David's, and a sad calamity which fell upon innocent people because of it. So often a king's blunders reach the homesteads of the inoffensive!

Why did David number the people? Kirkpatrick says, "The military character of the whole proceeding, which was discussed in a council of officers and carried out under Joab's superintendence, makes it probable that it was connected with some plan for increasing the effective army, possibly with a view to foreign conquests. But whether any definite design of increased armaments or heavier taxation lay behind it or not, it seems clear that what constituted the sin of the act was the vainglorious spirit which prompted it. In a moment of pride and ambition David desired to know to the full over how vast and populous a kingdom he ruled, forgetting that the strength of Israel consisted not in the number of its people but in the protecting care of God."

In explaining what happened we must not forget that the representatives of the people not merely condoned but endorsed David's policy. We cannot shake ourselves free from our own responsibility. It is all very well to say our leaders have plunged us into war, or have been guilty of folly; they would have acted differently if they had known that we would hold them responsible. So David and the whole nation must face the problem of sin from the standpoint of its penalties. It is a fearful thing to fall into the hands of the living God. When sorrow had done its work a very humbled king and people gathered around the altar fires, and to pray for pity and for pardon. We are none of us safe until we learn to stand in awe of God.

Almighty God our Father, forgive us our many and presumptuous sins! Teach us to walk humbly before thee! Help us to trust thy faithfulness and to rely on thy providence! For Christ's sake. Amen.

1 KINGS.

Wednesday, 14th. 1 Kings 1. 1-4.

The Hebrews call these books the Book of the Kingdoms. It was Jerome who suggested that the word be altered to Kings. Is the difference vital? I think so, to this extent: those who have read histories written prior to Green's "History of the English People" will remember how the narratives ignored the people and the country, throwing emphasis on things pertaining to kings; and we all know the sad story of exploitation which trails the self-aggrandizement of kings. The theory of the divine right of kings lies largely at the door of Jerome, who twisted a word of Scripture from kingdoms to kings. The Bible throws emphasis on the kingdom rather than the ruler.

These books are taken up with the record of kingdoms. Alas that the word has to be put in the plural! That is the tragedy following upon the stupidity and wickedness of kings who thought themselves more important than their kingdom.

The book of Kings covers the period from the close of David's reign to the reign of Evil-Merodach, king of Babylon in 561-559 B. C., and must have been written soon after this date, possibly in exile. It bases itself on other records, some of which are named. It is comparatively easy to trace some of these records, and then to notice the comment upon them.

The most profitable way to read these books is to read the prophets along with them so as to discover the background for the work of those seers of Israel who spoke in the name of the living God.

The story of David and Abishag is supposed to have been drawn from the court history of David. It reveals the king in a pathetic light. He was scarcely more than seventy years of age. The strong athlete whose praises were in all the land is now a palsied old man, anemic and pitiable. There are some men who are spoiled by success. David the shepherd and soldier is a heroic figure, David in his royal robes is disappointing. Farrar says, "The royal position of David brought with it a surer curse than that which follows the extreme exaltation of a man above his fellows. It brought with it the permitted luxury or imaginary necessity for polygamy, and the man-enervating, woman-degrading paraphernalia of an eastern harem. Jesse and Boaz in their paternal fields at Bethlehem had been content with one wife, and had known the true joys of love and home, but monogamy was thought unsuitable to the new grandeur of a despot, and under the curse of polygamy the joy of love, the peace of home, are inevitably blighted."

Our Father, we thank thee for Christian homes, for fathers and mothers who live together in love, honor and fidelity! We thank thee for family altars where parents and households gather to worship thee. We pray thy blessing on all who seek to maintain religion as the bond between human souls and their Creator. Amen.

Thursday, 15th. 1 Kings 1. 5-53.

Poor David! Clouds and darkness are round about him. He is reaping a terrible harvest.

First we see him torn by conflicting emotions. His son Adonijah was a man of affairs, a leader in Israel. The succession to the throne would naturally fall to him. Hitherto it has been the privilege of the representatives of the people to elect their king, and David should leave things there. Adonijah assumes that this course will be followed, though he has reason to fear the intrigues of Bathsheba. He begins to gather men of influence about him, and meets with considerable success. The king does not interfere, matters seem to be moving naturally.

Then David's past begins to work confusion. What led Nathan into a court intrigue we cannot tell. Prophets should avoid politics and policies: they are invincible when preaching the eternal righteousness and the loving compassion of God. For some reason Nathan has entered into an alliance with Bathsheba; and that woman who has been the undoing of David comes with fawning flattery to remind the king of what he would like to forget, for in a moment of sensual passion he had promised the court beauty what he ought never to have promised anyone. Nathan was in collusion, and the poor king found himself unable to do other than accede to the request of the woman and her party.

The third stage in the story is the anointing of Solomon, with its open defiance of Adonijah, and with its challenge that a king has the right to nominate his own successor. Such a situation was fraught with danger. The king was induced to order the anointing, though not the crowning of the young prince. A special appeal was made to Judah, and David's house always depended on Judah, and ultimately retained its sway over Judah and Benjamin alone. Adonijah was dumbfounded at the news. Unlike Absalom, however, he did not lead a revolution, but accepted the situation which had been created.

What might have been the history of Israel had Adonijah been made king we can only conjecture. Solomon was destined to do extraordinary things in the development of the cultural life of his time. His Temple and its services transformed the whole life of the people. He became a despot, however, and his death was the signal for the disruption of the nation.

Let us be very tolerant in our judgment of a man who was the rightful heir to the throne, finding himself displaced by a court intrigue engineered by a woman of Bathsheba's type. He made a bad blunder in trying to precipitate matters, but he may have been aware of the intrigues, and felt it was necessary to act.

Almighty God, have mercy upon us! Keep us from sin; help us to walk in the way of thy commandments! Restrain our ambitions, so that we may ever remember that we are thy servants! May we use our powers as those who are debtors to love! Amen.

Friday, 16th. 1 Kings 2. 1-11.

These words are part of the dying charge of David to his son Solomon. We have to read 1 Chronicles 28. 9-11 for the remainder of the charge. The portion of the charge contained in these verses has two aspects, one an exhortation to fidelity to Jehovah, the other an exhortation to reward those who have befriended David and to execute vengeance on others.

We wish that such words had not been associated with the closing days of David's life. They make it difficult for us to appreciate him at his true worth. Even if we try to read them in the light of Oriental customs and of a semi-barbaric age we are unable to escape the moral problems which they raise.

One of the most balanced estimates of David is that by Oesterley. "The character of David offers an intensely interesting complex of good and bad, in which the former largely predominates. As a ruler, warrior, and organizer, he stands preëminent among the heroes of Israel. His importance in the domain of the national religion lies mainly in his founding of the sanctuary of Zion, with all that that denotes. While his virtues of open-heartedness, generosity, and valor, besides those already referred to, stand out as clear as day, his faults are to a large extent due to the age in which he lived, and must be discounted accordingly."

In estimating the life of any man we must try to discover the motives which inspired him, the things to which he committed himself as objects of quest and purpose. Every man has his weaknesses, each man is temperamental, no man escapes from his environment, or from the influence of the civilization in and through which he acts. We must brush on one side these accidents of life and try to see the man expressing himself through them, and when we do so a man like David makes an appeal which none can resist.

O God, we thank thee that our future is safe in thy keeping! Thou canst turn sorrow into joy, and make happiness perfect. Help us to trust in thee at all times! Amen.

Saturday, 17th. 1 Kings 2. 12-46.

Solomon's treatment of Adonijah must be interpreted in the light of Eastern practice. The two men were in a sense rivals. Any popular movement might easily result in the rejection of Solomon and the election of Adonijah. Indeed, there might be a

temptation to have the ruler assassinated so that the next in succession might have the throne. It was a not uncommon practice for a ruler to put to death the next of kin.

The next act of the young king was the appointment of Zadok as high priest in the place of Abiathar, who had fallen under suspicion. He then turns his attention to Shimei. He had been to a potential enemy of Solomon's, and had placed himself under suspicion.

Farrar's summary of the lessons on this passage is as follows:

"Families have their inheritance of character, their prerogative examples of misdoing, their influence of the guilty past flowing like a tide of calamity over the present and the future. The physical consequences of transgression remain long after the sins which caused them have ended. Three things, however, are observable in this, as in every faithfully recorded history. One is that mercy boasteth over justice, and the area of beneficent consequence is more permanent and more continuous than that of the entailed curse, as right is always more permanent than wrong. A second is that though man at all times is liable to troubles and disabilities, no innocent person who suffers temporal afflictions from the sins of his forefathers shall suffer one element of unjust depression in the eternal interests of life. A third is that the ultimate prosperity of the children alike of the righteous and of sinners is in their own control; each soul shall perish, and shall only perish, for its own sin."

Our God, in whom we trust, we rejoice in thy goodness! Thou canst not harm anyone, for thy name and thy nature is love. Thou willest not the death of the sinner: keep us from willing our own death! For Christ's sake. Amen.

Sunday, 18th. 1 Kings 3. 1-15.

The story of Solomon is not told chronologically by incidents. His reign was comparatively peaceful. Yet it is obvious that he could not have expanded his borders except through conflict, and there is no doubt that his forces were engaged against Hadad and Rezon for a number of years.

The first three verses tell us a great deal. They show that Solomon's marriage to an Egyptian princess had a political motive behind it. In the next place, Solomon completes the purpose of his father in making Jerusalem the center of national life. Here the Temple was built and made the center of religious life, here the royal palace was erected, and around the expanded city a great wall was erected.

There is a cloud in the sky, and as Solomon's life advances the cloud grows larger and darker. More than once we shall meet with the word "only," the word of reservation, the word expressive of moral failure. It was the tolerance of high places.

We all feel the simple sublimity of the prayer which Solomon offered in Gibeon. He recognizes his task as beyond his discretion. When he prays for an understanding heart he uses a word which refers to the center of intellectual power. That this may be dominated by discernment of what is wise and true, the grace of God is needed. Barnes says, "These powers or gifts are not held absolutely, not, that is, in isolation from the universal grace of God. Each comes to men by a process of giving, not as a thing given once for all. Each has to be constantly renewed by its divine Author according to St. John's principle, 'Grace in exchange for grace.'"

Do we recognize this principle? Are we conscious that all our intellectual powers need the control, sustenance and renewal of the grace of God? We should accomplish more and better things if we were to live in constant communion with God.

Eternal and omniscient Lord, who fillest all things, we rejoice in thy love and care, which reach to the uttermost bounds of earth and to the least of thy creatures! Help us to believe in thy love for us as personal and constant! Amen.

Monday, 19th. 1 Kings 3. 16-28.

This incident is illustrative of the office to which the king was called, and the need for more than ordinary sagacity to adjudicate rightly. We all need much more than mother wit. We need a trained intelligence. We need to know more than what is taught in our legal textbooks.

The story introduces us to two fallen women. When women give themselves over to this type of life we are prone to imagine that all natural feelings are dead in them, that with the destruction of self-respect the higher loyalties of motherhood are killed. We see that they are not, that each woman craved to have her arms filled with that which she could nurture and on which she could bestow her outraged affections. It is difficult to kill the latent nobility with which God has endowed us.

The women come to the king, and each wrangles with the other until at last Solomon stops them, and with a sure intuition suggests the way in which a true and honest motherhood could be discovered. The woman whose son was about to be slain finds all her affections surging into pity. She will sacrifice her own craving for the life of her child.

It is a simple story, but we are glad to have it as a revelation of human nature. It is designed to reveal the practical intelligence and insight which characterized Solomon, and enabled him to hold his people together in spite of the heavy oppressions involved by his lavish expenditures. Dummelow says, "Solomon's prayer at Gibeon

exhibited (a) a strong sense of responsibility and a conviction that high position involves corresponding duties; (b) a consciousness that truth and falsehood, right and wrong, are not always easy to distinguish, and that to discern between them there are needed special gifts of heart and understanding; (c) that such gifts are derived from God, who bestows them in answer to prayer."

Teach us how to pray, O Lord, for we cannot interpret our lives except as we are taught by thee, and we know not how to pray as we ought! May we believe that we have that which we ask, and so may we receive and realize it! Amen.

Tuesday, 20th. 1 Kings 4.

The organization of the kingdom seems to have been on a large scale. These verses give us two groups of executives, the princes who formed a sort of cabinet, and the officers whose business it was to organize and collect all necessary resources.

It appears that Nathan the prophet had done well for his family by espousing the cause of Solomon. One does not like to think of a prophet being involved in this sort of thing. Of course preachers are human, and their sons need to be provided for, but we would rather they obtained positions without in any sense involving their fathers in court intrigues.

Another interesting and eloquent phrase is to be found in verse 6, "over the levy." Barnes says, "The levy was a body of men raised by the king to do task-work for his building enterprizes. The work was unusually hard, and apparently unpaid, but it was of a temporary character, for one month in every three. The people bitterly resented it."

Apparently the reign of Solomon was characterized by commercial prosperity. Verse 20 tells us that they were prosperous and well fed, and that life was full of pleasure. The population also increased rapidly, and the tributary and neighboring peoples were eager to bring tokens of good will and to hold the favor of Solomon. The size of Solomon's court can be gauged from verse 22. It is calculated that such provisions would sustain 33,000 to 36,000 persons, or from 3000 to 4000 households. Peace prevailed among the tribes. Contentment prevailed because no man lacked anything. It was a great era, and one in which civilization and the cultured side of religion advanced by leaps and bounds. We are again told that Solomon was endowed with largeness of understanding, so that men everywhere were speaking of his moral and intellectual insight. Many of his maxims and proverbs are enshrined in our present book of Proverbs, but it is probable that many more are at present lost to us, as also are most of his songs and poems.

O God, make us to be strong and of a good courage! May we trust in thee and do that which is right! If our steps are weary and faltering, may we yet go forward in obedience to thee! Amen.

Wednesday, 21st. 1 Kings 5.

The idea of a temple in which the worship of the nation should centralize is attributed to David. It was a dream which his past frustrated him from realizing. Various reasons are given for David's failure. Samuel says such a temple would tend to rob the religion of Israel of its simplicity, and there was good reason for the fear. Another reason given in Samuel was that such an undertaking would be premature. The hour had not come, Israel was not ripe for such a movement. Chronicles says the reason was personal unfitness, a man with unclean hands must not set the standards of religion. Character is the only true basis of policy. This chapter says David's policy had been warlike, and a man who was always on the march seeking fields of slaughter might dream of a temple for the worship of the God of peace, but he was unfit to build it.

What the father might not do he could bequeath to his son as the greatest project of his career. The temple at Jerusalem was to be much more than a house of worship: it was to be the dwelling-place of Jehovah. The building of it involved an alliance between kings and their peoples, and became the basis of a commercial treaty of great importance. The task lasted for 20 years, though the actual building took but seven years.

When we think of the small dimensions of the temple we are puzzled by the figures. We must remember that everything was done by hand, and each stone and beam demanded the toil of individuals of skill, patience and strength. We feel challenged by the misery inflicted on men to carry out the dream of the king. It cannot be justified. It does, however, challenge us to introspection, lest we also are guilty of a large amount of selfishness and even cruelty in acquiring the means whereby we are able to make our gifts and to render divine service.

Our Father, we pray for grace to live as those who see the invisible and who believe in its attainment! May we render our best unto thee! For Christ's sake. Amen.

Thursday, 22nd. 1 Kings 6.

It is impossible to accurately describe the Temple of Solomon. This chapter is so obscure that it does not even define its precise location. Nothing is said about its shape, or the size of the court. Some think that Ezekiel's description of the ideal temple was based on Solomon's Temple, and from Ezekiel 41. 5 we gather that the walls were nine feet thick. This would be extraordinary for so small a building.

Recent interpreters think that it must have been modeled on an Egyptian pattern. Farrar thinks that the building would be predominately Phœnician, but he also says that the Phœnician style may have been borrowed in part from Egypt.

Details of architecture may have interest to the historian, but need not be stressed by the man whose interest in the Bible is religious. To him the symbolism of the Temple and its furnishing may suggest an attitude of mind toward God which solemnizes and inspires. We must remember that "all congregational worship was performed in the open air in the court or courts." When men and women come together for the full expression of their religious life they need spaciousness and loftiness, they need light and air. When we try to gather people into places dimly lighted, where the air is heavy with incense, we make them spectators of the arts and listeners to the intonations of priests and choirs. God is spirit, and must be worshiped spiritually.

Solomon's Temple has been described as the forum, fortress, university and sanctuary of the Jews; and that is a description of something far-reaching in national life. Its erection ushered in a new era in Israel's story. Its influence has been potent in the history of the human race. Its ideals became degraded through the infirmities of the official mind, but it symbolized great ideas. From the sanctuary justice and judgment should proceed. To the sanctuary the distressed should ever be able to turn with certainty of protection. In the sanctuary knowledge ought to abound, and within its precincts men ought to be conscious of the over-shadowing presence of the Lord. Are our churches kept for such uses as these?

Our God, we pray for thy church! We thank thee for its influence in the world. We rejoice in all that thou art teaching it to do for the nations. We praise thee for the comfort and peace of its worship. We pray for loyalty to it. Amen.

Friday, 23rd. 1 Kings 7.

Parker says: "A very curious thing this, that whilst Solomon was building the temple of God he was also building his own house. It does not follow that when a man is building his own house he is also building the temple of God, but it inevitably follows that when a man is deeply engaged in promoting the interests of the divine sanctuary he is most truly laying the foundations of his own house, and completing the things which most nearly concern himself. 'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.' No man loses anything by taking part in the building of the temple of God. He comes away from that sacred creation with new ideas concerning what may be made of the materials he is using in the construction of his own dwelling-place."

How are we to interpret the Temple? There are minds that delight in seeing symbols everywhere. Some ancients associated the Temple with the signs of the zodiac, some with the pattern of a building in heaven. Some liken it to the spiritual organism, some to the innermost nature of men.

If we cannot think along these lines, we can yet get behind the walls and the furniture and ask why these things were there. Why was there an ark, and what did it enfold? Why were there cherubim, and what did they signify? It is something to gain a sense of the sanctity of law, of the majesty of him who is behind and above all law. It is something to realize that there is more in this world than we behold when looking at ourselves and the familiar objects of life, to know the higher sanctities, that there is a more perfect obedience than we have rendered and a purer adoration than our lips have framed. Try to read these things into the building of the Temple, and your life will be enriched by the perusal.

Help us, O Lord, not only to be devoted to thy earthly temples, but to build thy church in our own homes! May the ideals of the sanctuary be the ideals of our families! May we learn in public worship how to love and serve at home! Amen.

Saturday, 24th. 1 Kings 8. 1-21.

The bringing of the ark into the Temple was an attempt to link the present with the past. It was a recognition of a presence in Israel without whose regard and protection the nation had been lost. It was a response on the part of ruler and princes to a higher authority than their own wills and their own policies. The fact that elders, chieftains and princes were sent to bring the ark is a recognition that the prosperity and the splendor of the present did not supersede the basal fact that Israel's greatness was derived from the favor of Jehovah, and not the genius of a court.

We must not overlook the fact that when we read about the city of David, which is Zion, we are not reading about the whole city of Jerusalem, but about that part of Jerusalem which had been set apart for worship and for the administration of justice. And do not forget that in the midst of all the display there were certain reserves which Solomon never attempted to cross.

The ark contained no image or symbol. It contained the record of the covenant, and nothing more. When Pompey entered the temple which was erected ages later he found nothing in the holy of holies save a vacant seat and an empty shrine. The Jew made no symbols of deity, but he did have his sacred spot, to peer into which meant death. And all great living begins at that point.

Solomon seeks to impress the people with the significance of this thing which he has accomplished. He believes that God was behind it.

Eternal God, we thank thee for all thou hast accomplished in the past! The faith of our fathers was strong and deep, and on it we have built with confidence. Help us also to believe in thee and to bear testimony to thy righteousness, faithfulness and truth! Amen.

Sunday, 25th. 1 Kings 8. 22-66.

No one can read this prayer without being filled with a sense of the greatness and majesty of him whose worship was enshrined in the Temple. First, God is infinite, his power is beyond all dimension. Skinner says of verse 27, "In what sense can this house be thought of as the dwelling-place of the infinite and omnipresent Jehovah? The question leads up to a conception of God's dwelling in the Temple more spiritual than that which prevailed in earlier times. It becomes, as it were, the ideal point of contact at which God's thought and man's thought meet and touch each other, and real religious communion is established between them." Second, there is expressed faith in the divine unchangeableness and forgiveness. The Temple is God's dwelling-place, and if our petitions are turned toward it or offered in it, he will hear. To call on his name is "preliminary to every act of worship." Jehovah will always answer to his name, and answering will forgive. There follows a consciousness of the divine righteousness and omniscience on which prayer can build itself. Prayer is to be judged according to a man's manner of life. If his conduct shows that his prayer is honest, God will meet him and bless him abundantly.

As Solomon thinks of Jehovah in these terms he finds that he must refrain from setting false limits to the divine goodness and mercy. The stranger as well as the native-born shall find Jehovah one who answers prayer. So great is God, and so all pervasive his presence, that whether on the battlefield or in an alien land he who remembers that Jehovah tabernacles among his people shall find that in calling on him he shall be saved.

The king rises from his knees and turns to his people to give them the divine benediction. The king would have the people constantly realize the presence of God in their midst, and also strive to walk in his laws. Reverence and obedience are the secrets of national righteousness. Those who would enjoy God's favor must have perfect hearts, that is, hearts that are undivided in their allegiance.

It was in such an atmosphere that the Temple was dedicated and its first sacrifices offered. Israel now stands as the exponent of a great but simple faith. From this time forth it becomes the spiritual leader of the world.

O Lord, we long that our lives may be benedictions to those by whom we are surrounded! Let our influence be for good! Help us to witness to thy greatness! Teach us to love thee! Amen.

Monday, 26th. 1 Kings 9. 1-9.

Barnes says: "It can hardly be doubted that 8. 22-53 and 9. 1-9 come from the editor of Kings himself, and not from the royal annals of Solomon's day. Similarly the prayer of Solomon and the answer to it, as they stand here, are not to be thought of as verbally accurate reports, for they plainly use the language and express the thoughts of a later time; yet they are based on a historical situation, and they agree in substance with that situation and its subsequent development." It will be noticed that the answer is addressed as much to the nation as to Solomon.

The vision comes when Solomon had reached the point of saying, "It is finished, and it is well done." Solomon had made the Temple a consecrated spot, and Jehovah answers by saying, "I accept the gift and consecrate it to my own purposes alone. This house is now mine, and must be used only for my worship." Jehovah then meets Solomon's prayer for a blessing on the reign of the house of David. The blessing may be counted on if the house of David will be loyal to the divine covenant. Solomon must show himself a man of integrity toward God. There must be no divided allegiance. Perversity will be followed by the utter destruction of the Temple. The favor of the Almighty cannot be purchased. His justice and judgment cannot be turned by bribery. His covenants are conditional. Every promise in the Bible is built on a foundation of morality. They cannot be claimed by any man whose heart is not sincere.

Israel lost everything when it became apostate. It is not a light thing for Jehovah to cut off Israel, or to blot any man's name out of the book of life. Yet he must secure the fulfilment of his purpose, which is the elimination of all evil and misery and wickedness, and in order to do this he has ordained that men shall live according to law, and transgression shall bring confusion and loss. Let us learn to stand in awe of God!

O Lord, make us faithful! Grant that as we pray, so we may live! Teach us to walk before thee in integrity of heart! May our lives confirm our profession of godliness! Amen.

Tuesday, 27th. 1 Kings 9. 10-28.

There are difficulties in reading this passage due to the condition of the text. Scholars have tried to solve them with interesting results. For example, why did

Solomon give Hiram twenty cities? Payment for supplies of timber, stone and labor were made in wheat and oil. It appears that Solomon needed money, and in return for an advance of 120 talents of gold parted with twenty cities in the region of Galilee. A talent would weigh as much as $30,000. When we remember the difference in purchasing power we see that the amount was enormous.

The rest of the chapter tells of various enterprizes undertaken by means of forced labor. The levy seemed an easy thing to Solomon: really it was the death-knell of Israel. Strong men imagine that they can use human beings like pawns in a game, that a man can be ordered to be or do anything if sufficient pressure can be brought to bear upon him. They forget that a man is not a horse or a mule. Animals have no power of organization, if tamed they will stand in perpetual fear of their tamer, but men have memory, reason, organizing power, moral impulses, and sooner or later they will seek a fierce revenge. Solomon might build a palace for himself and another for his Egyptian queen, and he might do other spectacular things, but his work would end in disaster, and his glory would be tarnished, and his heritage would be dissipated if he failed to treat his subjects as men!

It is interesting to notice the alliance between Hiram and Solomon in connection with the provision of a fleet of ships sailing eastward from the Red Sea. Just where Ophir may have been is subject to much discussion. Some think it was on the Sofala coast of Africa, opposite Madagascar. Some ancient gold-diggings have been found in Mashonaland. Others think that it was in eastern Arabia on the Persian Gulf. Immense riches were derived from the adventure. The story affords further light on the resourcefulness of Solomon. He was indeed a marvelous man combining so many different qualities.

Almighty God, who art the father of us all, help us ever to respect those whom thou hast made in thy own image! If we have power over our fellows, if we employ others, or have authority over others, or if we work with and for others, may we ever remember that they are those for whom Christ died! Amen.

Wednesday, 28th. 1 Kings 10. 1-13.

The visit of the queen of Sheba was significant. Evidently Solomon's fame and influence reached many lands. Was it simply a quest for knowledge? She came to discuss philosophy, to propound questions, the answering of which meant life and peace to her soul. It is quite possible that political problems were also involved in the visit, but that on which emphasis is laid is the fact that wealth and power could not help a woman to escape from fundamental things. Queen or pauper, every heart has its own problem, its quest for peace, and no cost is too great for the discovery of the door of hope and life.

Where was Sheba? Barnes says, "A people called Sheba is mentioned twice in the titles of nations given in Genesis 10, namely, in verse 7 as a descendant of Cush (Ethiopia) the son of Ham, and in verse 28 among various Arabian tribes descended from Shem. Thus Sheba was a people of mixed African and Asiatic descent, dwelling in South Arabia." Some modern scholars do not think that Ham is a term for Ethiopia, but for a people dwelling in Arabia. The discovery of inscriptions and coins bears testimony to a Sebean kingdom highly civilized. Ezekiel tells us that Sheba exported spices, gold and precious stones.

The queen propounded her hard questions, and found the king adequate in meeting them. Moreover, he received her in such state that her womanly heart was overwhelmed at sight of the opulence, splendor, and courtliness of Solomon's appearance. She accompanied him to the Temple, and beheld the manner of his approach to the altar; her emotions overcame her, and she was quite out of herself with amazement. There had been no exaggeration in the reports as to his manners, his policy, his knowledge and sagacity. She reminds him of the object which God had in view in enduing him with such power: it was that he might execute justice, which means protecting the rights of his subjects, and righteousness, which means doing what he knew to be right in God's sight in his personal acts.

The size of the gift attributed to her shows the circumstances which necessitated her visit. To give Solomon 120 talents of gold, spices and jewels, means that she had to pay tribute to him. It was not a complimentary gift, but an obligation. She had fallen under his power.

O God, if we have power, help us to use it as thy servants! If we have knowledge, help us to give light to those who are perplexed! If we meet with others, may religion characterize our policies and our behaviour! For Christ's sake. Amen.

Thursday, 29th. 1 Kings 10. 14-29.

It staggers the mind to grasp the significance of this budget. By taxes alone Solomon raised about $20,000,000 gold in weight each year. When we remember how small his country was, how shallow and rocky its soil, how small its population, it seems incredible that any man would dare to raise so much: for remember that in purchasing power this sum means at least $750,000,000. No wonder the burden proved intolerable. The employment of "chapmen" must have aggravated the people still further. A chapman is a spy, a man sent out to work in a secret way to discover any place in remote regions where some sheik

lived with his people who had accumulated treasure of various kinds. These were evidently raided. Then there were people like those ruled over by the queen of Sheba who were forced to pay tribute. This vast revenue was devoted to ostentatious display.

The historian thinks that Solomon was surrounded by a fame and a splendor equalled by no other prince on earth. Skinner says, "The idealization of Solomon's power and splendor here reaches its acme. Not only does he excel all the kings of the earth in wisdom, wealth and pomp, but they all acknowledge his superiority, and pay him homage with rich presents year by year. There is something almost Messianic in this conception of a king of Israel ruling the whole world, not by force of arms, but by the spell of his personality and the glamor of a success which marks him out as the favorite of heaven."

> O luxury, thou curs'd by heaven's decree!
> How do thy potions with insidious joy
> Diffuse their pleasures only to destroy?
> Kingdoms by thee to sickly greatness grown
> Boast of a florid vigor not their own.

O Lord God, we pray that the mind of Christ may be in us! Teach us to find our greatness in service! Help us to live so that thou mayest take pleasure in us! May our lives be benedictions to our generation! Amen.

Friday, 30th. 1 Kings 11. 1-13.

When we remember Solomon's endowments, and the rich opportunities that came to him, we have a feeling of tragedy as we read of his bitter end. He who was so great was also base. These verses tells us of the canker that was at work underneath the ostentation of his court. The snare into which his parents fell caught Solomon also. He not only failed through thinking more of his place among foreigners than among his own people, but he failed through sensuality. Behind all his wisdom, his philosophy, his poetry, his love of the beautiful, his passion for the ritual of religion, he had a fatal weakness in his flesh. And most of those who were brought to satisfy his animal propensities were foreign women. These women brought with them more than beautiful forms: they brought their own culture and their own religious ideas. In time Solomon began to toy with their religious practices. At last he fell into secret idolatry.

This was the end against which he had been warned. God's favor depended on the king's spiritual integrity. It may be as Barnes says, "It is to be noted that Solomon is not charged with having forsaken the God of Israel, nor with having sacrificed to strange gods. His sin consisted in his patronage of foreign worship, but the extent of it is not indicated." We ought not to charge him with more than the Scriptures actually affirm. They say that he built high places for his wives' gods, they say that the wives burnt incense and sacrificed to them. If he merely condoned their idolatry and aided them in it, he went too far and fell too deeply for him to retain Jehovah's favor.

O God, cleanse our hearts from sin! Purify our imaginations, teach us to live chaste, honorable lives! Guide us and instruct us in the way in which we ought to go! For Christ our Saviour's sake. Amen.

Saturday 31st. 1 Kings 11. 14-43.

These verses tell us of the disintegration which was the inevitable result of Solomon's life and policy. First, the tributary states rose in rebellion. He had carried his exactions too far. A more serious menace arose within the borders of the kingdom through the influence of Jeroboam, the son of Nebat. He was a brilliant man, not only as a soldier, but as a leader Jeroboam rose to a position of influence under the patronage of Solomon. While in the discharge of his duties he had an encounter with Ahijah, a prophet of the Lord who declared to him the divine judgment against the king who had betrayed his trust. In the name of the Lord Jeroboam is instructed to prepare himself for the kingship over the ten tribes. Jehovah will leave the house of Judah to the descendants of David, but the major portion of his people he assigns to Jeroboam. It is pathetic to think that the fate of the house of Saul is to be followed by the downfall of the house of David.

Emmett says of Solomon's character: "Solomon evidently began his reign with high ideals, of which his dream was a natural expression. His sacrifice at Gibeon gives another aspect: his religion was associated with external display. So the magnificence of the Temple, the pageantry and holocausts of its dedication, certainly ministered to his own glory, no less than to God's. His prayer, however, if it be in any sense authentic, is full of true piety, and he seems to have had a real delight in religious observances. His fall is connected with his polygamy and foreign wives. Self-indulgence and the pride of wealth evidently played their part in his deterioration. Of his actual end nothing is known. He was an old man at sixty years, but Jeroboam's flight suggests that he could still make his power felt. His wisdom could not teach him self-control, and the only legacy of a violated home life was a son ample in foolishness and lacking in understanding."

Our Father, forbid it that our age should put to shame our youth! Grant that the years may bring wisdom, and that the more we know of thy will the deeper may be our devotion! Teach us and lead us in paths of righteousness, for thy name's sake! Amen.